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MANUALS OF RELIGIOUS EDUCATION
FOR PARENTS AND TEACHERS

Edited by Charles Foster Kent

THE GRADED SUNDAY SCHOOL IN PRINCIPLE AND PRACTICE

By HENRY H. MEYER

REVISED EDITION

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CONTENTS

PAGE

INTRODUCTION v

PART ONE

THE GRADED SUNDAY SCHOOL IN PRINCIPLE

CHAPTER

I. The Educational Emphasis in the Work of the Sunday School 3

II. The Teacher: Place and Essential Qualifications 9

III. The Pupil: Complex Nature of Consciousness. 18

IV. The School: Scheme of Organization and Grading 25

V. The Curriculum or Subject-Matter of Instruction 38

VI. The Course of Study—Three Viewpoints ... 52

PART TWO

THE GRADED SUNDAY SCHOOL IN ITS HISTORICAL DEVELOPMENT

VII. Early Beginnings in the International Field.. 63

VIII. The International Uniform Lessons 71

IX. Steps Toward the Graded System 80

PART THREE

THE GRADED SUNDAY SCHOOL IN PRACTICE

X. Three University Schools 93

XI. Other Typical Schools 104

XII. Denominational and Independent Courses and Text-Books 117

507

CHAPTER PAGE
XIII. The International Graded Course..... 133
XIV. Grading the Local School..... 152
XV. Supervising the Graded School..... 163
XVI. Supervising the Graded School (Continued).. 173
XVII. Departmental and Class Organization..... 185
XVIII. Special Days and Their Observance in the Graded Sunday School..... 198
XIX. The Sunday School Library..... 208
XX. Professional Preparation and Advancement of Teachers..... 215
XXI. Standard Courses in Teacher Training..... 225
XXII. The School of To-morrow..... 235

APPENDICES

A. Summary by Chapters, with Questions for Review..... 245
B. Selected Bibliography..... 261

INTRODUCTION

THE introduction in 1872 of what has since been known as the system of Uniform Lessons gave coherency to Sunday-school instruction. It is easy now from the side of pedagogy to point out many serious defects in this system, but it had the merit of being a system intelligently conceived. System of almost any sort is better than chaos; but the Uniform System had some very distinct intrinsic excellences and advantages. It is not necessary to denounce what we discontinue. There were some great battles fought in the past with arms which would now be considered very crude; and our civilization is greatly indebted to the results of those battles. We may well look with respect upon weapons with which brave men fought and gained epoch-making victories. The world's fields were planted and its harvests gathered in for many centuries with implements at which the modern farmer would smile; nevertheless the world was fed with the products of the fields so cultivated. Arms and implements are important, but the personal factor is the great thing. The issue, after all, depends upon the man behind the bow or the repeating rifle, the man behind the primitive sickle and the present-day reaper. If we have better agencies than our predecessors let us be thankful but not vainglorious. In adopting new methods in education modesty is becoming. It remains to be seen what

we can or will accomplish with our new instruments. Those who wore the armor which we purpose to relegate to museums performed heroic deeds in that armor; in buckling on the new armor we may not boast as those who are laying off the old. We must make proof in larger and richer results of the superiority of the new system.

This does not mean, however, that there should be any lack of confidence in the new. When we are convinced that a new system is based upon truth we may adopt it with full assurance that it will work successfully. Truth always works successfully, at the first trial as well as ultimately. The principle involved in the system of Graded Lessons now being introduced, however, is not undemonstrated or uncertain. It has been tried out through many years in the field of general education. It is in full operation in every properly organized public school. The public school has been the laboratory and experiment station in which the principles of the new education have been put to the test. These principles may now be carried into the Sunday school with entire confidence. The essential principle on which this new system rests is so simple that its statement is enough to make its soundness self-evident, namely, that the material and the method of presenting the material of instruction must be determined by the needs and abilities of the pupil in the progressive stages of his development. There can hardly be any argument over this proposition. It is the simple recognition of the fact that in education the pupil must hold the

central place. The child is to be educated; therefore we must first of all know the child, what his needs are, what his capacities and appetencies are; after that it is merely a problem of furnishing such material as will be most easily assimilated by his mind and built up into the structure of his nature and character.

It is an entirely vain thing for us to lament that this system, which seems so evidently rational, was not adopted long ago. We could indulge in equally vain lamentations over a thousand other good and true things which were not discovered and adopted centuries ago. Such regret is only a quarrel with the law of evolution according to which all progress is made. The millennium is not at the beginning but at the end of the ages, and the ages will run very far into the future and the final order is not yet in sight. It is doubtful whether this new system in religious education could have come any sooner, or that it would have been better if it had done so. There is a timeliness in events determined by the fundamental laws of progress. A new system of any kind is always a complex of many factors. In this case knowledge had to be extended along many lines; more particularly growth of knowledge was necessary concerning the nature of the child and concerning the nature of the Bible, the chief source of material for the religious education of the child. Fifty years ago knowledge neither concerning the child nor the Bible was sufficient to have made possible the introduction of a system of graded instruction into the Sunday school. A valid graded curriculum could not

have been formulated much if any sooner. Now we see the necessity for it, and at least with some degree of certainty we are perceiving what its elements and order should be. This volume is the first systematic attempt to state the principles and aims of the new system in connection with at least a partially elaborate series of courses of study embodying and illustrating those principles, together with practical suggestions for the introduction of the new plans into the Sunday school. The author would not anticipate that his book would be in any sense the final word on this subject; rather its service lies in the fact that it is the first clearly articulate word on a subject on which many words remain to be spoken.

JOHN T. MCFARLAND.

New York, April, 1910.

PREFACE TO SECOND EDITION

Although the first edition of this little manual on the Graded Sunday School was published less than a year ago, the rapid progress of actual practice in graded Sunday-school instruction has made imperative a careful revision of the material presented in chapters XI to XV inclusive. It is hoped that by thus bringing the chapters describing the present-day practice in typical progressive schools, as well as the description of the leading graded courses of study available, strictly up to date, the usefulness of the book may be greatly enhanced. HENRY H. MEYER.

New York, March, 1911.

PREFACE TO THIRD EDITION

THE purpose of the present revision has been to bring this manual on the graded Sunday school into closer harmony with the interdenominational plans for teacher-training. By eliminating three chapters on child psychology from Part One and expanding the material of Part Three to cover somewhat more adequately the many aspects and problems of Sunday-school administration the contents of the volume have been made more homogeneous and better suited for use as a text-book on the Sunday school in the second standard interdenominational course for teacher-training. The matter dealing with the course of study for a graded Sunday school has also been amplified by the addition of a chapter dealing with the historical, pedagogical, and religious aspects of the course and by the revision and expansion of the chapter on Denominational and Independent Courses of Study. Altogether five new chapters have been added, as follows:

Courses of Study—Three Viewpoints.
Departmental and Class Organization.
Special Days and Their Observance in the Graded Sunday School.
The Sunday School Library.
Standard Courses in Teacher-Training.

Other minor changes have been made and the several chapters containing historical material

brought up to date. It is the hope of the author that the book in its revised form will be found adapted to class use in teacher-training classes and by departments of religious pedagogy in theological seminaries. HENRY H. MEYER.

September, 1912.

PART ONE

THE GRADED SUNDAY SCHOOL IN PRINCIPLE

I

THE EDUCATIONAL EMPHASIS IN THE WORK OF THE SUNDAY SCHOOL

The Religious Motive in Early Education

RELIGION and education were once more intimately related both in theory and practice than they are to-day. In Israel the prophets, the priests, and the sages administered such popular education as existed outside the family circle, while the synagogue and the temple courts were the two centers from which radiated the educational and cultural influences of the nation. The motive in Hebrew education was distinctly religious. Nor was it otherwise during the early Christian centuries among the nations yielding to the sway of the new faith. The first schools of the Christian era were the catechetical schools connected with the local church and conducted by the officiating bishop or one of his assistants in the ministry. The early church fathers from Justin Martyr to Augustine were also the recognized schoolmasters of their times. During the Middle Ages such schools as existed clustered about the monasteries, cathedrals, synagogues, and village chapels under the direct influence and supervision of the clergy, and from the most prominent and influential of these monastic and cathedral schools there developed in the twelfth and thirteenth centuries the educational institutions since known as universities. The names of Alcuin, Abelard, Thomas Aquinas, Erasmus, and Moses Mendelssohn are as familiar to the

student of educational history as to the student of theology. In the post-Reformation development of church and school we find the same parallel, with this difference, that the school becomes gradually more important, though the aim of education continues to be for the most part distinctly religious, and its control remains directly or indirectly in the hands of the church. The systematic reorganization of the Jewish system of education in western Europe dates from about the beginning of the nineteenth century. In the eastern countries of Europe, in Russia, Roumania, and Turkey, Jewish education is still restricted to religious (Talmudic) study and is as yet wholly aloof from general culture.[1]

Change in Control and Motive

The rise of state and national public-school systems independent of ecclesiastical control falls almost wholly within the past two centuries. Even in America the transition in education from ecclesiastical to state and municipal control has been gradual, while in England and on the European continent the process of the secularization of popular education is still far from completed. In America the passing of education from ecclesiastical to state control has brought with it a steady broadening of the course of study in both elementary and secondary schools, and in colleges and universities, until religious instruction, which once constituted the major part of all instruction, has been reduced to a minimum or entirely eliminated from the curriculum. Among the forces at work to bring about this change have been the progress made in the fields

[1] The Jewish Encyclopedia, vol. v, p. 48f.

of science and invention and the consequent unparalleled industrial development of the country together with the rapid growth of cities. This has made the introduction of the sciences and of industrial branches into the course of study imperative, while the increase in the national wealth and general prosperity has created a demand for a larger recognition of art and literature and of the cultural studies in general.

The Place of the Sunday School in Modern Education

With this broadening of the scope and aim of education and the elimination of its strictly religious purpose and elements has come a gradual specialization of educational effort, until today distinctive types of schools exist for all sorts of professional and industrial training. Meanwhile the Sunday school—in its origin and early history but one of several institutions for the secular instruction of the poor and neglected classes—has almost alone preserved the distinctly religious motive which earlier had inspired all educational effort. It has gradually become, at least in America, the recognized institution for specialized elementary instruction in religion and morals. At its best the curriculum of the modern graded Sunday school compares favorably both in scope and content with that of the best elementary schools two hundred and fifty years ago, with this difference, that the Sunday school is no longer under the necessity of teaching the elements of reading and writing, being thus left free to address itself entirely to the accomplishment of its specialized religious aim, whereas the public elementary school of two centuries and a half ago taught reading, writing, and spelling

in order that its pupils might be able to read the Bible and study the catechism.

Limitations and Disadvantages

In comparison with the public elementary school of the present or with other contemporary institutions offering specialized forms of training, the Sunday school is in several respects at a great disadvantage. It is denied right of way and must content itself with a small fraction of the time during which its pupils and teachers are free from such other mental and manual labor as may constitute their daily task and regular employment. Its teachers are for the most part untrained, with little or no professional preparation for their special work. Its supervising force is often deficient and imperfectly organized. It is poorly housed and equipped, its needs are seldom considered in the annual budget of the church. Its discipline is bad. The educational aim of the Sunday school is as yet too often ignored, with the result that the institution has become in many places a juvenile appendage to the church proper, in which the appeal is almost wholly to the conscience and to the emotions, with little if any systematic instruction. Many of these inherent disadvantages of the institution as a whole have been effectually overcome in individual schools in which a right appreciation of the Sunday school has led to the introduction of a carefully graded course of instruction.

Original Purpose Educational

It is encouraging to note the recent revival of the educational emphasis in Sunday-school instruction. Originally, in the work of Robert Raikes, John Wesley, Bishop White (Philadelphia), and their immediate successors both

in England and America, this aim clearly predominated. The religious motive back of their work was real, and furnished in large measure the inspiration for the entire movement from the first. But the Sunday school remained a school in fact as well as in name during more than fifty years from the time of its earliest establishment. After that it gradually became less educational and more evangelistic in its purpose and effort. In sparsely settled frontier communities and in neglected urban districts the Sunday school came to be the usual and recognized forerunner of the church, and great has been its service in concentrating the religious life and influence of the community in church fellowship.

Later—Evangelistic

It is no disparagement of the worth of this evangelistic emphasis and service of the Sunday school, however, to insist that the crowding out of the more distinctly educational element from its program has brought with it a loss both to the Sunday school itself and to the church, of which it has in the meantime become an integral part. Only where this educational interest has been safeguarded, where systematic and thorough Bible instruction has taken the place once given to the teaching of reading, writing, and spelling, has the Sunday school in recent years measured up to its opportunity and fulfilled its mission. Where and in so far as it has, on the other hand, become for church members and their children a convenient (usually inferior) substitute for the regular church service; wherever it has opened its doors to questionable forms of emo-

Educational Emphasis Essential

tional evangelism wholly foreign to the normal religious development of child life; wherever it has yielded to the morbid demand for statistics and tabulated in bold-faced type the measure of its spiritual achievement; wherever it has been denied a fair consideration in the annual church expenses and been looked upon rather as a convenient auxiliary for the raising of money for other benevolent enterprises; wherever, in short, the Sunday school has been diverted from its distinctly educational purpose, there it has been, at least in recent years, largely a failure.

Question of Motive and Method

It is not meant that systematic and thorough instruction in any sense excludes the religious or even the evangelistic emphasis, but rather that such instruction is fundamental and absolutely essential to the accomplishment of the highest and best results in the stimulation and development of the religious life. It has been the task of the best Sunday schools in recent years to demonstrate anew the fact that the educational emphasis and the deeper religious purpose in Sunday-school work are not mutually exclusive, but that, on the contrary, each is essential to the other, the one furnishing the motive and the other the best method for its attainment.

II

THE TEACHER: PLACE AND ESSENTIAL QUALIFICATIONS

Factors in Educational Problem

THE three determining factors in religious as in secular education are the teacher, the pupil, and the school with its curriculum or course of study. The first named of these factors, the teacher, is perhaps not the most important of the three, but in a manual intended for teachers it offers a convenient starting point for the discussions that are to follow. The problem of the school belongs peculiarly to the teacher; and only to the extent to which the teacher masters that problem in all its phases and bearings is there hope for improvement and progress.

The Teacher's Problem

Fundamentally the problem of the teacher is the same whether his chosen field of work be that of secular or religious education. Every teacher is dealing, on the one hand, with *truth,* which he must come to regard, not in the narrower sense as constituting simply the knowledge content of the subject in which he undertakes to impart instruction, but in the wider sense of reality, of life itself in its totality and in its multiple relations and forms of manifestation. And the problem of the teacher is by means of his chosen subject to lead the pupil out into broader fields of thought and to give him an intelligent conception of life as a whole and an appreciative attitude toward it. It is to bring life and reality into reciprocal relation with the

mind of the pupil in such a way that truth may become his personal possession.

Teaching Not a Pouring Process

Many will remember when the method of accomplishing the teacher's task was conceived of as being a simple process of pouring. The teacher loomed large and high above the pupil, like a huge pitcher, the exhaustless reservoir of knowledge, while the pupil, conceived of as a smaller empty vessel or cup, submitted patiently to the process of being filled, sometimes in short order and to overflowing. This was the time when, after a few brief years spent at academy or boarding school, sons and daughters returned home the proud possessors of a "finished" education. Fortunately, that time has passed. At least we have to-day no such conception of education. We have come rather to regard life as a school in which every person, old or young, is a pupil and in which the process of acquiring knowledge is never completed and, sometimes at least, is quite independent of all formal schoolroom instruction. Hence we speak of the graduating exercises as a "commencement," that is, the beginning of a larger growth in knowledge and in the power to achieve.

The Process of Learning

The human mind is self-active, and apart from its self-activity there can be no acquisition of knowledge, no understanding of truth, either scientific or religious. The storehouse of truth, moreover, is not the instructor, however well equipped for his work, nor yet the course of study, no matter how well articulated and complete, but the environment of pupil and teacher alike; and the process of learning is a process

of the normal functioning (working) of a self-active human mind in the midst of a living, throbbing, pulsating environment.

Essential Knowledge of the Teacher

The teacher can at best hope, in any given instance, to facilitate this process. This he will be able to do only in so far as he recognizes clearly the two factors with which he has to deal. He must know the truth he is attempting to teach and understand its purpose and function in relation to the life and destiny of the pupil. But he must also know intimately the pupils who for a time, perhaps during a critical period of their development, are dependent upon him for wise direction and sympathetic guidance as well as for formal instruction. He must know both their powers and their limitations and wisely shape their educational environment in such a way that the growth of body, mind, and spirit may proceed normally.

The Teacher Must Know His Subject

Educational theory has long laid stress on the knowledge element of the teacher's problem. And as the science of pedagogy has advanced we have come more and more to emphasize the necessity of a thorough and ever more thorough mastery of truth in all of its ramifications. It is essential for the teacher to recognize the importance of knowing not simply the facts which he is expected to communicate to his pupils, but the significance of these facts historically, socially, and racially.

In Sunday-School Teaching

In the field of religious instruction, and more especially in Sunday-school teaching, to-day it is not sufficient that the teacher shall simply know the lesson narrative a little better than

the members of his class, and be able to draw from that narrative a few obvious moral teachings; the teacher must know more. The Bible is not a sorcerer's book, the separate verses and sentences of which are surcharged with mystical import and power, wholly apart from their context, but a library containing the sacred books of the Hebrew people and of the Christian Church. Each of the separate books of this library, moreover, like Longfellow's Evangeline, or the Anglo-Saxon Chronicles, has an author or authors, known or unknown, a history, a peculiar form and purpose, a national character, and historical setting. The Bible, considered as a text-book of religion, like any text-book of science (for example, geography), has been of gradual growth. The revelation of divine truth which it contains is progressive in character, and not all of the books of the sacred canon are of equal importance or value. This indicates at once the scope of the teacher's essential knowledge and preparation in so far as it relates to the Bible, not to mention the many branches of correlated knowledge and the exhaustless treasures in art and literature, in history and in the sciences which the thoroughly equipped religious teacher will have at his command.

The Untrained Teacher's Service

A word of recognition is due here to the host of busy, faithful teachers who, after a week of toil in office, shop, schoolroom, or home, have done their best without this fuller preparation. Theirs has been a worthy and not unfruitful service, prompted as it has been by a sense of

duty and by love. To an untrained and meagerly equipped teaching force the Sunday school of today is largely indebted for its present strength and for such results as it may have achieved. Nevertheless to any teacher who has done his best there is open a still larger vision and a greater task; and it is part of the purpose of this manual to set forth that task and to show how the introduction of a carefully graded course of study into our Sunday schools will aid in its accomplishment.

Graded Lessons Make Possible Better Knowledge of Subject

The introduction of a graded curriculum with a limited and definitely prescribed amount of work to be accomplished in each grade will enable every teacher, even the one with the least time for special preparation, to do better work. The graded Sunday school implies graded teachers, who teach in the same grade and consequently cover the same ground year after year. They do not move forward with their classes, but teach the same subjects and the same general series of lessons to a new group of pupils each year. It is advantageous, of course, for the individual teacher at some time to have the experience of teaching pupils of different ages. This experience may be gained by permitting teachers to accompany the first classes to which they are assigned up through three or four successive years before assigning them permanently to definite grades. Ultimately, however, each teacher should specialize in the work of a single grade. This makes it possible for each teacher to master more thoroughly the subject-matter of his particular grade, and enables him to improve his

teaching from year to year by the selection of new and better illustrative material. Time that would not prove sufficient for the satisfactory preparation of an entirely new lesson each week will yield larger returns when spent with equal faithfulness in adding to one's knowledge of a subject with which he is already reasonably familiar. The elements of psychology and child study, the fundamental principles of pedagogy, the essentials of method in teaching and other subjects are within reach of even the busiest teacher who is doing grade work in a fairly well equipped and graded Sunday school. Indeed, the hope of a more general improvement of teachers in service, the hope of any large success in denominational and interdenominational teacher-training plans, is bound up with the success or failure of the graded Sunday school.

Knowledge is Power

No one can teach that which he does not know. Neither can anyone teach all he knows. To teach a little it is necessary to know more. To teach a part it is necessary to know the whole.[1] A teacher's knowledge of his subject will never be complete. Steadily increasing knowledge, however, begets in the teacher a real enthusiasm for his work which in turn will spread to the members of his class, who will soon come to share his interest in the subject-matter in hand. Knowledge gives the teacher confidence in himself and inspires in his pupils respect for his teaching and authority. Knowledge gives right perspective and enables the teacher to select for

[1] Compare Horne, Psychological Principles of Education, pp. 43–46.

special emphasis the essential things in a lesson or course of study. Thus knowledge is power, and it is the consciousness of this power that adds joy to the sense of duty in the Sunday-school teacher's work.

The Teacher Must Know His Pupils

But in addition to a knowledge of his subject the teacher must know his pupils. He must know them as individuals and the abilities, limitations, and peculiarities in which each differs from the others. He must know them as a group of approximately the same age, and the general traits and tendencies which are to be looked for in their present stage of physical, mental, and spiritual development. But no matter how large the class, a knowledge of the individual pupil is also necessary to the best work in teaching; and, no matter how abstract and difficult the subjects of psychology and child study which give the information may appear, a knowledge of the pupils in general is equally indispensable.

Understanding the Complex Nature of Consciousness

To know the pupil either as an individual or as a member of a group means for the teacher, first of all, that he must understand the complex nature of the unfolding consciousness. Books of pedagogy and on the principles of teaching in the past have dealt too exclusively with the mental development of the pupil and with the principles which underlie intellectual education. They have sometimes overlooked the fact that in the unfolding consciousness of the pupil the elements of feeling and of will—or, rather, the element of feeling and the instinctive impulses, the tendencies and the habits from which the moral decisions of later years grow—are just

as important for the well-rounded growth and development of the individual as is intellectual knowledge.

Its Importance in Religious Education

It is of the utmost importance for the Sunday-school teacher to recognize the fact that the proper stimulation and guidance of the emotions and the will is as essential to normal religious development as is the training of the intellect. There is a real danger lest, in seeking to make his work more educational, the religious teacher give to the term "educational" a meaning so narrow as to make it synonymous with "intellectual." He will escape this error, and incidentally discover the key to a scientific interpretation of the unfolding religious life, if he will familiarize himself with the contents of a single standard text-book on child study, such as, for example, Kirkpatrick's Fundamentals of Child Study or Taylor's The Study of the Child, with the suggestive little text of Coe's on The Spiritual Life, or the volumes of the present series which deal in detail with this theme.

Stages of Development in Child Life

But the teacher must also understand something about the successive stages of development in child life, and the characteristics by which each stage is distinguished from the others. What are the impulses and natural instincts of a boy of seven years? of a girl at sixteen? How may these impulses be utilized in the religious training of the pupil? What is the best form of lessons for boys and girls of the Junior period, from eight to twelve? for Senior pupils, from sixteen to twenty? What is the proper age at which to emphasize obedience to authority?

When is the altruistic feeling, with a growing interest in the welfare of others, strongest? What shall be the special educational aim of the teacher with the pupils of his particular grade? These are some of the questions which a knowledge of the laws governing the development of child life will assist in answering.

Inherited and Acquired Traits

Again, many of the traits which a teacher discovers in a child are inherited, others are acquired; and it may be of vital importance to know which traits are inherited and which are acquired, and also to what extent the teacher may hope to overcome unfavorable natural tendencies and substitute by careful training more desirable character traits.[1]

It is therefore essential that the teacher's equipment shall include both a knowledge of the subject-matter of instruction and a knowledge of the pupil to be instructed.

[1] Experimental psychologists to-day agree that while environment can give no general ability, capacity in every case being inherited, yet, on the other hand, heredity can in no case impart specific knowledge; and hence, while it remains true that original nature is an active force in determining, at least to some extent, a man's thoughts and acts, yet no given individual case is ever necessarily hopeless or beyond the possibility of influencing for good by intelligent and persistent training. The problem of the relative influence of heredity and environment is a problem of very great importance for the religious teacher, and one on which an intimate knowledge of the pupil will throw much light.

III

THE PUPIL: COMPLEX NATURE OF CONSCIOUSNESS

Central Position of Pupil in Education

In his endeavor to master the problem that confronts him and to equip himself for better service in his chosen field the teacher must study to know the child or pupil. Without the learner there would be no problem of education; the course of study would have no purpose and the teacher no work or function. The emphasis of modern pedagogy on the importance of the pupil as both the starting point and the key to the entire problem of education has made this factor loom large in recent discussions of religious as well as secular instruction. Modern educational thought recognizes in the child a self-active, gradually unfolding, living organism, placed by the Creator in the midst of the "blooming, buzzing confusion" of a complex physical, intellectual, and moral environment. The child's growth is measured by his increasing power to adjust himself advantageously to this multiform environment for purposes of intelligent control.

Education Furnishes Environment

The process of individual development, moreover, is a life process, and one which follows an inner law of the individual life itself. Perfect development depends in the child, as in every living organism, upon a favorable and stimulating environment at each successive stage of the process. The business of education is to furnish that environment and to intelligently supervise

and direct the process of the gradual unfolding of the life and powers of the pupil in that environment.

Forms of Self-Activity

The forms of self-activity by which the developing mind reaches out and masters its environment are those of feeling, knowing, and willing; and these are the means also by which the religious consciousness and life unfolds.

Feeling Fundamental

The fundamental element in conscious life is feeling. By this we mean sense impressions giving rise to pleasure and pain; the emotions, such as fear, joy, love, hate; æsthetic enjoyment and its opposite. Feeling is the gateway through which the individual life enters into a larger intellectual life. It is absolutely essential to both knowledge and will. Without it there could, indeed, be no conscious life.

In the Religious Life

In the religious life, also, this element of consciousness is fundamental. In the process of the religious development of the race it came first. Man felt the presence of God, the All-powerful and Everywhere-present, the Infinite, before he understood intellectually the significance and character of that presence. To the touch of God man responded emotionally with fear and reverence. But as the process of rationalizing that response has advanced, albeit by faltering steps, through the various primitive conceptions of divinity to the present-day Christian notion of a personal God and a beneficent heavenly Father, the element of fear has yielded more and more to adoration and love. In religious education, therefore, the cultivation of the emotional life is of the utmost importance, as will be recognized

if one seeks in thought to subtract from any given religious experience every feeling of reverence, awe, and adoration, every aspiration and all that belongs to an appreciation of ideals of life and character.

The Intellect

The intellect is that instrument of consciousness by means of which man acquires knowledge; and the development of the mind's power to know the truth constitutes intellectual education. This includes training in sense perception, in memory, in judgment, and in reasoning. It implies a higher form of consciousness than that which is necessarily involved in feeling.

Intellectual Factor in Religious Education

The importance of this intellectual factor in religious education is obvious. Without it religion would degenerate into sentimental emotionalism on the one hand and into superstition on the other. Its prominence may vary with the age and peculiarity of the individual or group, and with the immediate purpose of religious instruction at any given time or during any given period, but it will never be entirely absent. It is indispensable in the culture of the emotions and in the training of the will.

The Knowledge Content of Religion

Meager as is our scientific knowledge of God and of religious truth, there are nevertheless some things which are known and which in the total constitute a vast body of organized and well-articulated facts touching the phenomena of personal religious experience and the historical development of religion. We possess the sacred books of most of the religions of mankind, and by familiarizing ourselves with their contents we may think again the thoughts of the great

religious teachers of all ages. Among these books is the Bible, in itself no inconsiderable library of books, the sacred heritage of two great faiths. Its influence upon the religious life of the world and upon the development of human history has extended over more than thirty centuries. In the Old Testament there have been preserved for us crystallizations of the best religious thought and the highest religious aspirations, not only of the Hebrew people, but of other ancient civilizations with which the Hebrews came in contact. The civilizations of Babylonia, Assyria, and Egypt, together with the roving tribes of the desert, brought their tribute to the religious genius of a weaker and often subject people. In the hand of the inspired prophets and seers of Israel crude religious concepts and primitive rites and ceremonies of polytheism were transformed and beautified and given a place of honor in the temple and worship of Jehovah. In the New Testament we possess a trustworthy record of the life and teachings of Jesus. We have there also the story of the establishment and early development of the Christian Church, together with the interpretation which the earliest apostles and their immediate successors placed upon the life-work of Jesus. And this tribute to the Bible, wholly apart from the question of our interpretation of its religious message, is sufficient to emphasize the essential importance of thorough Bible instruction in any system of education worthy of the name.

The Bible: Old and New Testaments

But in addition to the Bible we possess a record

of the subsequent history of the Christian Church, with the story of its heroes and martyrdoms, and its ultimate triumph over political opposition; its failures and lapses in days of opulence and prosperity, and its subsequent chastening and renewed successes in world evangelization. We possess the creeds and formulated dogmas of the early Church, with the later interpretations given to these in the specific doctrines of the several branches of the Church, the product of devout meditation of sincere men of strong minds on the mysteries of the faith. We possess the accumulated treasures of a wonderful Christian hymnology and a boundless literature inspired by the Christian faith. We possess the light shed by science and philosophy upon personal religious experience, which enables us to understand and interpret the gradual development of the religious life and faith in the individual. All this belongs to the intellectual equipment of the educated religious consciousness, and as such finds its place in the subject-matter of any course of religious instruction which properly and adequately recognizes the importance of the intellectual element in the unfolding of the religious life.

Other Religious Literature

The Will

The third factor in consciousness demanding consideration is the will, the power of choice in action. In many respects this is the most important of the three elements.

Free Will Overestimated

There are those who question the freedom of the will; but there are doubtless many more who overestimate the power of free choice and the extent to which it determines action. During by far the greater portion of man's existence he

is a creature of habit; his life moves smoothly forward in a well-worn groove of daily routine, the delicately adjusted mechanism of mind and body responding in succession to stimulations from without and from within. Occasionally he is discomforted for a moment by the competing claims of several fairly balanced interests, but ever and again he yields to the interest presenting the strongest appeal. And it is well that this is so, for without the economy of time and effort made possible by habit the simplest actions of our daily life would require such serious thought and deliberation as to make progress and achievement impossible. It is only in the rare moments of self-consciousness, on the pinnacles and higher levels of our thinking, when we are brought face to face with self seen in the perspective of the total trend of our life, that we can will to change the direction of the current, and having once decided either way we necessarily lapse again into a life of habit.

The Task of Religious Education

The bearing of these facts upon the problem of education, and more especially of religious education, will be clear if we remember two things: (1) That while willed action, involving moral decision between right and wrong, is a product of the higher states of consciousness, it nevertheless has its roots in instinctive actions and impulses; (2) That children, perhaps all children under the age of approximately twelve years, are incapable of independent moral decisions, and that so-called willful actions in small children are but the overflow of uncontrolled instinctive impulse. And, since this is the case,

religious education, in order to bring about right choices upon a rational plane later in life, must in the earlier years wisely stimulate and direct correct instinctive tendencies, cultivate desirable emotions, inculcate high ideals, and aid in the formation of right habits.

Beauty, Truth, and Holiness

Feeling, knowing, willing—these, then, are the three elements entering into human consciousness and consequently into the religious experience of the individual. It is important to remember that each of these elements is essential to the normal functioning of the others. Religion involves the whole of consciousness as a unit, and a religious life from which any one of these three factors is wholly absent is unthinkable. In the normal religious life the three elements will be present in well-balanced if not in equal proportions. The aim of religious education is to develop in the pupil a normal, well-rounded religious life in which the intellectual element shall temper the emotional and rightly guide the will, in which knowledge shall be quickened by lofty emotions, and in which feeling and intellect shall in turn be subject to a disciplined will; where beauty, truth, and holiness, the broken rays of that light which lighteth every man, shall blend, revealing Him whom to know and love and serve is life eternal.

IV

THE SCHOOL: SCHEME OF ORGANIZATION AND GRADING

Two Essential Requirements

THE course of study of the Sunday school, as the preceding discussion shows, must provide in a systematic way for meeting the spiritual needs of the pupil at each successive stage of his life's unfolding, from early childhood to full maturity. But these needs again will at every stage of growth be at least threefold in character, relating at one and the same time to the intellectual, the emotional, and the volitional nature of the pupil. This imposes upon the system of Sunday-school instruction two essential requirements: (1) The school must be graded; (2) The course of study must supply in well-balanced proportion proper stimulus and guidance for intellect, emotions, and will. It will be necessary to consider these requirements in order, devoting to each a separate chapter.

What Grading Means

By a graded course of study for the Sunday school we mean one in which there is a regular gradation of studies and work from the Kindergarten or Beginners Department, with its simple exercises and stories, up through the Primary, Junior, Intermediate, and Senior Departments to the classes for adults, where mature men and women study together questions relating to the total message of separate books of the Bible, and discuss freely the weightier problems of the religious life.

Graded Lessons

In a graded school no two departments or classes will on any given Sunday be studying the same lesson. Even at the Christmas and Easter seasons there will be a marked difference between the several grades in the method of treating the same special theme. In a graded school boys and girls fifteen and sixteen years old will not be taught in the same classes with men and women past thirty; children of six and seven will not be given the prologue to the fourth Gospel, the Prophecies of Jeremiah, or Paul's discourse on Mars' Hill; nor will the Senior pupils be forced to content themselves year after year with frequent adaptations of disconnected story lessons suited only to the elementary grades.

Measurable Progress

In a graded course of Sunday-school instruction the work of each year will constitute a unit, which, while in a measure complete in itself, will nevertheless be definitely related to the work which immediately precedes and that which immediately follows. The completion of a year's work in such a course will mark a definite and measurable step forward, and lead in turn to other work that is new and more advanced. Under a graded system of instruction the pupil will be conscious of progress year by year, while the teacher of each grade will know from the outline of the work for preceding years how much of Bible history and other religious knowledge may be counted on as being in the possession of his pupils when they enter upon the year's work in the new grade.

A graded curriculum implies annual promo-

tions and a change of teachers as the pupil passes from one grade to the next. It implies also specialization and consequently greater efficiency on the part of the teacher, who is not called upon to teach a new series of lessons each year, being permitted to repeat the work of his particular grade with a new group of pupils each year, or at most every three or four years. This makes possible a more thorough mastery of the subjects or lessons which the individual teacher is required to teach. It leaves some time for a wider range of reading and study, and insures to the teacher self-confidence, poise, a consciousness of power, and an abounding joy in service which a thorough mastery of one's work alone can bring.

Annual Promotions

Better Teaching

In every graded curriculum there are two things to be considered: (1) The scheme of organization or grading; (2) The subject-matter to be taught, or the content of instruction. The former is the skeleton framework, giving form and stability to the whole; the latter is the flesh and blood that clothes with grace and gives substance to the form and framework. Both are important, as each is essential to the other.

Essentials of Form and Content

A thoroughly organized and graded Sunday school should have at least three larger or general divisions, with one or more departments in each division. The first of these larger divisions will in every case include the elementary grades, comprising the Beginners, Primary, and Junior Departments, with a Cradle Roll attached to the Beginners Department. These three departments will enroll all pupils up to and includ-

Scheme of Organization

General Divisions

ing those of twelve years of age. A convenient second division is that which in ordinary Sunday-school phraseology constitutes the "Main school," and which includes the Intermediate and Senior Departments, together with the Normal or Teacher-training class or classes, where such exist. The pupils in this division will range in age from thirteen to twenty years, inclusive. In addition to the Elementary and Secondary Divisions, as they may be most properly designated, there should be a third or Advanced Division for adults. This will include both the graduate classes pursuing strictly advanced work, and also the organized adult classes which have for their special purpose the prosecution of aggressive evangelism among the adult constituency of the community, rather than the more academic work implied in strictly advanced courses of biblical literature, church history, doctrines, or ethics, etc., that would naturally interest smaller groups of adults who have passed up through all the grades of the preceding departments of the school. To summarize in schedule form, the general scheme of organization will be as follows:

Elementary Division (ages, 1 to 12):
- (Cradle Roll.)
- Beginners Department.
- Primary Department.
- Junior Department.

Secondary Division (ages, 13–20):
- Intermediate Department.
- Senior Department.
- Teacher-Training (Normal) Department.

Advanced Division (adults):
- Graduate Courses.
- Organized Adult Classes.

Separate Meeting Places

This scheme of organization presupposes separate meeting places for each of the three divisions. A properly housed and equipped school will provide separate rooms, not only for each division, but for each department, and, where the number of pupils in each department warrants, for each grade within the department as well. This will become more evident as we consider the above scheme of organization more in detail.

ELEMENTARY DIVISION

Elementary Education

In the general educational discussions of the present the term "elementary education" is used to designate the training offered by all grades below the High school, and including departments commonly known as Kindergarten, Primary, and Grammar school. The numbering of the grades begins with the first year of the Primary, the Kindergarten being regarded as a sub-primary department for children under six years of age. In some sections of the country, especially those where no public kindergartens exist, children are admitted into the first grade of the Primary before they are six years old; but the constant improvement of the public-school system and the more general introduction of kindergartens, especially in cities, is rapidly raising the minimum age of admission to the first grade to six years.

Public-School Usage

The number of grades or years covered by elementary education, that is, the number of grades in Primary and Grammar schools taken together, varies from seven to eight in different

parts of the country and in different schools, as, for example, between public and private schools in the same city. Usually the ninth school year above the Kindergarten is the first year of High school. Some schools, however, and among them some of the very best, restrict elementary education to a total of seven years above the Kindergarten, beginning the High-school course with the eighth school year. Of these seven (or eight) years, three fall within the Primary school age (six to eight), and four (or five) within that of the Grammar school (nine or eight to twelve).

Sunday-School Parallel

Substituting the term Beginners for Kindergarten, and the term Junior Department for Grammar school, we have in our scheme of organization for the graded Sunday school, given above, an Elementary Division corresponding to the best usage in grading in the public schools. The Cradle Roll (also called the Font Roll) added by the Sunday school is a supplemental division of the Beginners Department, intended to constitute an added tie or bond of sympathy between the school and the home, and to insure the prompt enrollment of the little child in the Sunday school.

Beginners, Primary, and Junior Departments

The organization of three departments within the Elementary Division requires, in schools having a large total enrollment, a separate teacher for each grade group, making two teachers for the Beginners, three for the Primary, four for the Junior, or nine teachers in all. There will also be needed a superintendent for each of the three departments, who, however, may be at the

same time a teacher of one of the grade groups. The department superintendent will in each case have general charge of the department. In very small schools not all grades are likely to be represented in sufficient numbers to require a teacher for each grade, and in the smallest schools, or where qualified teachers are not available, a single teacher may sometimes be in charge of all the grades of the department. The grading of the pupils in the elementary grades will necessarily be largely on the basis of age and grade in public-school work.

Revising our tabular scheme to include the suggestions given in the preceding paragraphs, we have:

Elementary Division Tabular Scheme

ELEMENTARY DIVISION

Corresponding to Kindergarten, Primary, and Grammar Grades of the Public-School System

Departments:
(Cradle Roll; ages, up to 3.)
Beginners, two years; ages, 4 and 5.
Primary, three years; ages, 6–8.
Junior, four years; ages, 9–12.
Nine years. Seven grades above the Beginners.
Three to nine or more teachers. Three departments.
Three or more rooms.

SECONDARY DIVISION

Secondary Education

The Secondary Division of the Sunday school, like the Elementary, takes its name from public-school phraseology, in which the term "secondary education" is applied to the training offered by schools above the elementary grades, including high schools, college preparatory schools, normal schools, and academies. The term thus covers an intermediate period between grammar school and

collegiate training, or between elementary and strictly advanced study.

Intermediate, Senior, and Teacher-Training Departments

In our scheme for the Sunday school this division will include three departments, namely: 1. The Intermediate; ages, 13-16; comprising four years. 2. The Senior (completing the Sunday-school course proper, exclusive of advanced or graduate work); ages, 17-20; comprising four years. 3. Teacher-Training (Normal); ages, 17 and over; parallel with the Senior and leading to work of Sunday-school teaching. This last department will offer two or more courses of study covering from two to four years, with special training for elementary teachers. There should be no upper age limit for the Teacher-Training Department.

Prerequisites

The Secondary Division differs from the Elementary in several particulars. The grading of the pupils is no longer on the basis of age and place in the public-school course, but on the basis of previous work done in the Sunday school itself. The placing of a pupil in the first year of the Intermediate Department presupposes that he has had the religious training in the Junior Department, or its equivalent. In the same way the enrolling of a pupil in the second, third, or fourth year of the Intermediate, either by promotion or on first enrollment, presupposes his having completed satisfactorily the work of the year preceding. Delinquent pupils of mature years should be cared for in special classes. In the Senior Department it is still more important that the enrollment in the department represent actual grading of the pupils on the basis of merit.

So long as this is impossible the Sunday school will not be graded in any strict sense in its Secondary or Main-school Division.

Tabular Scheme

As a matter of fact, it takes about as many years to thoroughly grade a division of the Sunday school as there are grades or years in the courses of study for that division. It is impossible, in other words, except where courses for two succeeding years may alternate, to have pupils doing the work of any given year of the Intermediate or Senior Department until they have actually done the work of the years which precede, that is, have passed up through the preceding grades of the department. There are still many obstacles in the way of a better grading of our Sunday schools, but not so many as there were a few years ago, and progress is making in this field at an accelerated rate. Things which a short time ago seemed impossible of achievement are now entirely feasible.

To recapitulate in tabular form, as in the preceding division, we have:

SECONDARY DIVISION

Corresponding to High School, Normal School, College Preparatory School, and Academy

Departments:

Intermediate, four years; ages, 13–16.
Senior, four years; ages, 17–20.
Teacher-Training (Normal), two to four years; ages, 17 and over.

Eight years. Ages, 13–20. When all years of Intermediate, Senior, and Teacher-Training Departments are represented in the enrollment there will be ten or more teachers. Three or more rooms.

Prerequisites for each department: The work of the preceding department or its equivalent; for each year: The work of the preceding year or its equivalent.

ADVANCED OR ADULT DIVISION

Optional Advanced Courses

The third or Advanced Division of the Sunday school comprises the adult constituency among the pupils and students. Regarded in its relation to the two preceding divisions, Elementary and Secondary, the Advanced Division represents a strictly higher type of work and study. It must provide for those who have come up through the grades, and who have completed the requirements of the Intermediate and Senior Departments, a profitable selection of optional courses of a sufficiently advanced character to attract and interest those who are of a studious turn of mind, and whose equipment and previous training have fitted them for that kind of independent investigation which is characteristic of college and university study.

Practical Bible Study

But not all, perhaps not many, of the adults enrolled in the Sunday school will be interested in or prepared for advanced studies of this type. There is another and equally important function which the Advanced Division of the school must perform. It has an obligation to the larger so-called "unchurched" constituency of the community. The Sunday school in placing emphasis on the educational side of its work must not forsake the work of aggressive evangelism, or the work of providing suitable training and Bible instruction for those whom the aggressive evangelism of the Church has won to the religious life. And the courses of Bible study which will appeal to and help such people must be practical rather than of an academic character.

Organized Bible Classes

At this point the organized adult Bible class, with its emphasis upon social life and service and upon popular Bible study, fits into our scheme of organization, which in the Advanced Division thus provides for two departments to meet the two distinct needs to which we have referred. The organized adult class, with its systematic division of labor through the agency of committees; with its good fellowship and its week-day activities to supplement the class study of the Bible on Sunday, admirably meets the need of aggressive and effective evangelism among the adult constituency of the community.

Two Departments

The two departments of the Advanced or Adult Division of the school will therefore be: 1. The Graduate Department, and, 2. The Organized Adult Class Department, or Department of Aggressive Evangelism. The first will be subject to restrictions requiring certain previous study and training of those who enroll for the courses of study which it offers. The second will impose no such restrictions, but with a different aim and purpose will welcome all who come, going even into the byways and hedges and compelling them to come in.

Tabular Scheme

Summarizing once more in tabular form, we have:

ADVANCED DIVISION

Adults: Ages, 21 and over

Departments:

Graduate. Offering strictly advanced elective courses in Bible study and kindred subjects.
Prerequisites: The work of the Senior Department or its equivalent.

Organized Adult Classes.
Special aim: Aggressive evangelism.
No prerequisites.

Other Organized Classes

The fact that we have placed the organized Bible class where we have in our scheme does not mean that classes below the Advanced Division, or in the Graduate Department of that division, may not also with profit to themselves and to the school be organized. It simply means that there is a distinct and large field of usefulness for such organized class work among adults.

Recapitulation

THE GRADED SUNDAY SCHOOL—SCHEME OF ORGANIZATION

ELEMENTARY DIVISION

Ages, 4–12

Corresponding to Kindergarten, Primary, and Grammar Grades of the Public-School System

Departments:

(Cradle Roll; ages, up to 3.)
Beginners, two years; ages, 4 and 5.
Primary, three years; ages, 6–8.
Junior, four years; ages, 9–12.

Nine years. Seven grades above the Beginners. Three to nine or more teachers. Three departments. Three or more rooms.

SECONDARY DIVISION

Ages, 13–20

Corresponding to High School, Normal School, College Preparatory School, and Academy

Departments:

Intermediate, four years; ages, 13–16.
Senior, four years; ages, 17–20.
Teacher-Training (Normal), two to four years; ages, 17 and over.

Eight years. When all years of Intermediate, Senior, and Teacher-Training Departments are represented in the enrollment there will be ten or more teachers. Three or more rooms.

Prerequisites for each department: The work of the preceding department or its equivalent. For each year: The work of the preceding year or its equivalent.

ADVANCED DIVISION

Adults: Ages, 21 and over

Departments:

Graduate. Offering strictly advanced elective courses in Bible study and kindred subjects.
Prerequisites: The work of the Senior Department or its equivalent.

Organized Adult Classes.
Special aim: Aggressive evangelism.
No prerequisites.

Special Classes or Departments

There will be a number of pupils of various ages in almost every school whose previous religious training, or lack of training, or mental defects will make it next to impossible to find a place for them in the rigid scheme of grading here presented. To accommodate such pupils exceptions may sometimes be made in the age and grade requirements. These must always in a sense and to a certain degree remain flexible. A better way to meet the situation, however, would be to care for these pupils in special, ungraded classes, in which work suited to their special needs is provided. Where the number of such students warrants, a number of such classes may be formed into a Special Department or Division. The presence of such pupils, even in large numbers, should not be permitted to interfere with or weaken the graded studies in the regular course when once the system of graded instruction is in successful operation throughout one or all of the larger divisions of the school.

V

THE CURRICULUM OR SUBJECT-MATTER OF INSTRUCTION

Threefold Demand

HISTORICALLY we find the religious impulse of man expressed on the feeling side in art and literature; on the side of intellect in creed and dogma; and on the side of action in deeds of heroic service, missionary endeavor, and martyrdom. This indicates at once the wide scope that must be given to religious training, if this is to provide for the religious needs of the pupils in their entirety. It means that religious training must supply at one and the same time inspiration for the heart, information for the intellect, and discipline for the will. It means that the work of the religious teacher will be one of stimulation, of illumination, and of guidance, and that in the work of the pupil enthusiasm, study, and effort will be present in well-balanced proportion. It means that the beautiful, the true, and the good will each be accorded its rightful place and its proper consideration in the Sunday-school curriculum, and that right ideals, adequate knowledge, and right action will be the aim and end of Sunday-school instruction.

THE PLACE OF THE BEAUTIFUL IN THE SUNDAY-SCHOOL CURRICULUM

Wholesome Atmosphere

In the cultivation of the emotional or feeling side of the religious life in the Sunday school several factors not strictly a part of the course

of study are of the utmost importance. These include the schoolroom itself, with its appointments; the school session, with its program, music, worship forms, order; the personal habits and manners of the officers and teachers. In the formation of their ideals of religion and the religious life pupils will be influenced by these in a sense external factors more than by the formal instruction which they receive. Ideals cannot be taught by precepts; they must be set forth in concrete example. In their formation the total atmosphere of the school rather than its curriculum is the determining element.

The Schoolroom Beautiful

A roomy, cheerful schoolroom is the first essential. Light and ventilation are of primary importance. The cramped, dark, stuffy basement rooms in which many schools are still housed tend to stifle rather than to foster religious aspirations. Like the interior of a mausoleum or prison dungeon, they remind one of light and life and freedom only by way of dismal contrast. Not so the "schoolroom beautiful." Its ceiling is high, its windows large, its floor space ample. Its furniture and equipment are adapted to the needs of the pupils. Well-chosen pictures, copies of the masterpieces in sacred art, adorn the walls. A motto here and there that tells of light and life eternal voices the sentiment which one instinctively feels in an environment such as the room and the hour afford.

The Program

Next to the schoolroom the program for the session of the school is important. It should be orderly and well arranged. It should have

balance, with not too much of song or prayer, or any other single feature. It should have movement without friction, snap without noise. It should have point and purpose, uplift and inspiration. The total effect of the program upon the pupil should lift the ideal of the religious life to a higher level by stimulating deeper religious emotions, and at the same time leaving the satisfying impression of something appropriate and beautiful in form and content.

Music

Much here depends upon the character of the music. The taste of the pupil should be cultivated, not corrupted, as is the tendency of many of the popular Sunday-school songs at present in vogue in America. Hymns, chants and songs, orchestra, quartet and chorus, all have a place on Sunday-school programs—but only the best of its kind in every case. Nothing short of the best in music is good enough for the Sunday school.

Worship

Another essential is the cultivation of the reverential attitude in the sanctuary during prayer and toward all things pertaining to the worship of God and the personal religious life and experience. If religious training fails in this particular its influence at every other point is weakened. Here again example is better than precept. There should be some place in the Sunday-school program for meditation and for silent communion, with enough of the ritualistic element to make the service both dignified and sacred. Vitality and spirit should not be sacrificed to form, nor vice versa. Both form and substance in divine worship are important.

Hero-Portraiture

In the formation of right ideals of life and character hero-portraiture has a large place. It belongs especially to the period of early adolescence, when the expanding social and self-consciousness makes its demand for concrete models and personal examples outside the narrow sphere of the pupil's immediate environment. All that is best and noblest in life and most worth while in personal achievement may be discovered in the study of examples, and no better way is opened to a teacher for setting forth clearly the difference between higher and lower forms of achievement, or for the cultivation of the altruistic feeling in the possession of which all true heroism exists.

Culture of Emotions

Hero-portraiture, and following that, in the years of middle adolescence more especially, the more analytic study of the character of patriarchs, prophets, apostles, missionary heroes and reformers, and of the Christ, rightly used, cannot fail to arouse and develop a higher appreciation and admiration for the right, a devotion to the cause of its furtherance, and the establishment of the kingdom of God on earth.

The Personal Ideal

There is need, then, of the best and noblest in the personal environment of the pupil, in order that the constant appeal to his eye and his ear shall make for a better and fuller appreciation of all that is perfect in form and loveliness. There is need that the eye and the ear of the soul be supplied with images of life and character as noble, in order that these may furnish the background in consciousness for the image of the crystal life and character of Jesus, and a

setting for the personal ideal of perfect love and service

THE PLACE OF TRUTH IN THE SUNDAY-SCHOOL CURRICULUM

Truth and Intellectual Activity

The intellect, as well as the æsthetic sense and emotional response, has a part in the development of the religious life. Impulse without knowledge would be haphazard in its response to the varied stimuli of man's environment. Only in proportion as the intellectual element is present also can the emotional life rise to higher levels. The intellect, indeed, is the instrument by means of which both the emotions themselves and their significance are brought clearly to consciousness. It is the sole interpreter of religious life and experience. Religious instruction must therefore give large place to truth, and to the information element of the learning process.

Knowledge Essential to Virtue

Knowledge is not virtue, nor is it in itself the guarantee of a virtuous life, as the Greeks once supposed. But knowledge is essential to virtue. It is necessary to know the will of God in order to do his will. And the will of God toward men in the complex relationships of twentieth-century civilization is no simpler than the social situation in which it is to be realized. To fully appropriate the rich spiritual and religious heritage of the race it is necessary to know wherein that heritage consists; and to appreciate its value and preserve it intact for posterity it is necessary to understand in a measure the process of its gradual accumulation during the long centuries. The highest type of ethical

and moral life implies an intellectual mastery of the problems which such a life presents. The best type of Christian, like the best type of patriot or citizen, is the intellectual type. Heart and hand cannot accomplish much that is worth while without the head.

All Truth Important for Religion.

In a certain sense religious instruction is concerned with every department of human knowledge, since there is no field of research or study that does not have some bearing more or less direct upon religion. The curriculum of the Sunday school must therefore at least take cognizance of all truth, whether scientific or religious, even though it include in its material of instruction only the latter. The religious training that ignores truth revealed by science, or fails to take into account the knowledge gained by the pupil in his everyday public-school work, is narrow, inadequate, and likely to prove false in matters of critical importance. Let us consider briefly some of the materials which should find a place in such a curriculum.

The Course Biblio-Centric.

The curriculum of the Sunday school will naturally be biblio-centric, that is, the Bible will furnish the source material, if it be not the actual text-book of study for much of the instruction given. The teaching of the school on its intellectual side will center in the development of religion and the progressive divine revelation. It will culminate in the great fundamental principles and truths which in the Bible have been grouped together and given classic and abiding form. For this instruction there is no substitute for the inspired utterances of Hebrew lawgiver,

priest, psalmist, and prophet; no revelation comparable with that set forth in the life and words and works of Jesus of Nazareth. And the library of selected books in which are found the stories of Abraham and Moses, of Samuel and David, of Amos and Isaiah, the library in which is preserved the record of the life of Christ and the foundation of the Christian Church, is none other than our Bible. The Bible will therefore of necessity furnish much of the subject-matter of religious instruction, both in Jewish and in Christian Sabbath schools.

Material Not Exclusively Biblical

But this does not mean that the Bible will be the only source from which the subject-matter for the Sunday-school curriculum is to be drawn. Our starting point in religious training is, as we have seen, not the material of instruction at all, but the needs of the unfolding life of the child. In meeting these changing needs at successive periods of the pupil's development it will be necessary many times to turn for illustrative and other materials to sources more completely within the range of the pupil's natural and more immediate interests. That this should be necessary is evident when we remember that the Bible is not and never was intended primarily for children.

Nature Stories, Legends

For the teacher's work of the lower elementary grades the child's natural home-and-out-of-door environment furnishes an exhaustless wealth of story material which the Sunday-school curriculum should present in available form for use in teaching. The little child must be led to understand and appreciate the heavenly Father's

loving care for all his creatures in such a way that he will respond naturally in loving trust and obedience. Nature and home-life stories, fairy tales, myths, folklore, and legends all have a place here. It is necessary only that each should be kept in its proper place, and not be given that which belongs to statements of fact or to historical studies.

Biography

In the Junior and Intermediate grades biographical studies from the Bible should be supplemented by briefer courses setting forth the life and work of a selected number of the most conspicuous church heroes from apostolic to modern times. In seeking during this period to inculcate and strengthen right habits of truthfulness, obedience, and service there will be need of examples chosen from secular history and from present-day life.

Hymns, Catechism, and Ritual

In the choice of memory selections throughout the grades in which such are used a goodly number of the greatest and best hymns of the Church should be included, along with the beatitudes, commandments, psalms, and selected passages and chapters from the Bible. The claim of the catechism to a place of prominence in every curriculum of religious instruction will be conceded. Some of the catechisms in current use are perhaps sadly in need of revision; but, this question aside, the Sunday-school curriculum should supply the need for doctrinal instruction at the proper time and in right proportion.

Church History and Ethnic Religion

Parallel with the chronological study of Bible history in the Intermediate and Senior Departments a course in denominational and general

church history should be given. In the Senior Department (17-20) a profitable subject of study, viewed in the light of its influence in broadening the religious outlook and horizon of the pupil, would be a comparative study of religions or a brief course in the historic development of religion. The faith or creed that is not strengthened by an unprejudiced comparison with the faiths and creeds held by other peoples and races itself needs some revision.

Art and Literature Inspired by Faith

Still another most profitable and inspiring field of inquiry into which Senior and Adult students should be introduced, at least incidentally, is that of discovering and studying some of the accumulated treasures of art, music, and literature that have been inspired by religious faith and aspiration. For those whose thoughts have never been turned into this channel a revelation of the all-pervading, uplifting influence of religious faith among men is still in store. Church hymnology, the great oratorios like "The Creation" and "The Messiah," the masterpieces of the world's greatest painters, and many gems of classic literature, will gain new meaning from such a study.

Social Studies

The Advanced Division of the school affords an opportunity for a large variety of optional studies adapted to the interests and preferences of the particular class group. The general problem of the application of the principles of religious faith to modern life presents many attractive lines of study. The social conditions, needs, and agencies for social betterment in the local community, the obligations and responsibilities

of Christian citizenship, Christian ethics in modern business and politics, the Church and the changing social order, and other similar topics might profitably engage an adult Bible class.

Graduate Courses

Smaller groups will be interested in advanced studies in biblical research and kindred topics. A list of type subjects for such courses might well include the following:

The Hebrew Psalter: Its Origin, Growth, and Place in Old Testament Canon.
Old and New Testament Wisdom Literature.
The Period Between the Old and New Testaments.
Traces of Greek and Roman Culture and Philosophy in the New Testament.
Post-Biblical Hebrew History and Literature.
The Teaching of Jesus as Amplified by Paul.
The Influence of the Christian Church in the Development of European History.

Temperance Teaching

In a graded system of Sunday-school instruction temperance teaching will receive more careful attention than under the mechanical trimonthly temperance lesson arrangement of the old uniform system. Short courses of connected and consecutive lessons suited to the age of the pupil will be included in the curriculum. These courses will take into account both the public-school teaching on the evil effects of alcohol on the human system and the modern social and economic reasons for abstinence from the use of intoxicants. This will not exclude or supersede the use of biblical material; but it will provide a more direct line of approach to the pupil, furnish much needed supplemental teaching material, and at the same time compel a saner

and more pedagogical use of the Scriptures, the total emphasis of which is upon the need and virtue of sobriety and self-control rather than upon the moral wrong of drinking wine and other "strong drink."

New Graded Courses

Thus from the lowest to the highest grades the Sunday-school curriculum, while giving first place to Bible instruction, will also utilize much extra-biblical material. How this material may be incorporated into the courses of study has been admirably illustrated in the different graded courses now available.[1]

INFLUENCING THE WILL IN SUNDAY-SCHOOL INSTRUCTION

The Final Problem

Granted a proper provision for the emotional and intellectual factors in the Sunday-school curriculum, we have still to face the problem of how finally the desired response of the will in right action may be secured. This, after all, is the end, the ultimate goal of all religious training. It is not enough to know the truth and feel deep stirrings of religious emotion. Knowing and feeling, to become vital, must result in doing. The emotion must lead to effort; the idea must take form in action. Let us consider briefly how this is brought about or accomplished.

Direct Appeal

We speak of appealing directly to the will, and of urging a person to decide for the right and against the wrong. But just what is it that we actually do in making such an appeal? To state it somewhat technically: *We present in attractive form the idea of the desired action involved in*

[1] Compare Chapters XII-XV of this manual.

right volitional response. Or, in simpler words, we suggest the right course of action, and then picture the end to be obtained thereby in such a way as to make its attainment seem immediately and above all things desirable. We do exactly what the salesman does in trying to sell his wares. He praises the goods and urges the advantage of immediate purchase. We extol the right and urge the necessity of its immediate acceptance and execution. In both cases a favorable response depends upon the attractiveness of the suggested line of action to the person to whom the appeal is made. Not that we make merchandise of the things of the spirit, but rather that we set forth in its most favorable and attractive form the right as the highest good, worthy above all things else of immediate acquisition. And only to the extent to which we succeed in making the right course of action attractive will we succeed in winning our pupils to enter upon its pursuit.

A Question of Standards

And this brings us at once to a vital principle which underlies moral action. One man cheats and robs his fellows for his own immediate gain, steels himself against appeals of charity and philanthropy, that he may the more fully gratify his own craving for hoarded wealth or for pleasure. Another man gives all his goods to feed the poor, and spends himself in service for his neighbor, seeking a higher pleasure and a more enduring good in promoting the well-being of his fellows. One boy spends his evenings on the street with the gang, having a good time; another boy pores over his books that he may

have a good lesson or equip himself for a better position in later life. The difference in each case is a difference between a lower and a higher conception of what is worth while, between a lower and a higher standard of action.

Moral Man—Saint

The moral man is the man who possesses high standards of personal, social and civic life, and who does not deviate from his standards. A saint is a man who in addition to high standards has a noble religious faith by which he tests these standards and controls his life.

Product of Training

But moral standards and religious faith alike are largely the product of early training. They should be this more than they are at present. The foundations for both morality and faith should be laid long before the child reaches the age of moral accountability, or is capable of making a conscious, voluntary moral decision. How these foundations of character may be laid by the stimulation of the right and the inhibition of wrong impulses, by the inculcation of correct habits of thought and action, and by the development of high personal ideals, we sought to show in Chapter III. It remains here only to emphasize the fact that noble and Christ-like character normally is the product of growth and training rather than of sudden revolution; that the work of religious education is one of preservation and guidance rather than of rescue.

Religious Maturity

It will still be necessary to make sure that with the dawning sense of independence and personal responsibility in conduct there shall come a glad free choice of those ideals and standards hitherto accepted ready-made from others. It

will still be necessary ever and again to make the direct appeal. And it will be necessary continually to set forth the beauty of holiness and the superlative worth of the things of the spirit, and to protect and guard the weak against the shipwreck of character by the acceptance of standards and ideals that are false and low. But gradually our pupils should come to years of moral and religious maturity when they will have outgrown the need of persuasion and appeal. Like the merchant who is no longer dependent upon the traveling salesman, but obtains his merchandise first-hand from the original source of its supply in accordance with a clearly defined business policy, so the mature Christian, the man thoroughly grounded in his religious faith, decides for himself in matters pertaining to moral conduct on the basis of firmly established habits of thought and principles of action.

Teacher's Task

This training of the will obviously does not require separate or special material of instruction. It does require wise and proper methods in utilizing and presenting the subject-matter in the curriculum. And this presupposes that the teacher to whom has been intrusted the task of watching over and guiding the developing religious life must comprehend his task. He must see the goal from the beginning, and he must know the way that leads thither. He must know the child, he must know the truth that he undertakes to teach, and he must have confidence in the ancient proverb which says, "Train up a child in the way he should go, and when he is old he will not depart from it."

VI

THE COURSE OF STUDY: THREE VIEWPOINTS

The problem of the course of study for the Sunday school is of such vital importance to the entire problem of religious education that it will be worth our while to consider the subject somewhat further in its historical, pedagogical, and religious aspects. The historical point of view will give perspective; the religious point of view will suggest motive and purpose; and the pedagogical point of view will set into clearer light certain guiding principles.

Not Merely a Question of Lesson Making

It is important to note that the problem involved is larger than that of mere lesson making. We have had too many Sunday-school lessons and too little consecutive and systematic Christian instruction. We have magnified the lesson until we have lost sight of the aim. In our anxiety about what should be taught we have forgotten why we were teaching. The means has been exalted above the end, with the result that differences of opinion touching subject-matter and method have sometimes obscured the unity of purpose, which is the more essential.

THE HISTORICAL VIEWPOINT

Permanent Elements vs. Non-Essentials

Viewing the problem of religious instruction historically, we must inquire what materials of instruction have been used by the Christian Church and in distinctly Christian schools in the past, that is, from the very beginning of the

Christian era. Such an inquiry may be expected to reveal certain permanent elements amid a more or less fluctuating mass of non-essentials. The transient non-essentials need not detain us if we succeed in discovering those elements that are of permanent value.

Bible not the Sole Text-book

Such an historical inquiry reveals, first of all, the significant fact that the Bible has never been the sole text-book of religious instruction in Christian schools. Its precepts and principles, its ideals and standards, have been underneath and back of all effective Christian teaching, but the book itself has not always been in the hands of the pupil, nor has it ever been the sole and exclusive text-book. This fact is the more significant because it is most evident when we consider the two great periods of church history, covering approximately four centuries each, the one at the very beginning of the Christian era, preceding the establishment of the Papacy and the gradual degeneration of the Church, and the other following the Protestant Reformation and including many successive periods of glorious religious revival.

In the Early Church

The first of these two great periods was one of beginnings, of persecutions, and of conflict with a cultured but degenerate paganism. It was a period of intense missionary activity, of controversy, and of intellectual and social struggle. The strongholds of paganism were assaulted, creeds were formulated, the organization of the Church perfected, and the practical rules of Christian living determined. The religious instruction of this period consisted largely in

personal testimony and example. Only gradually did such instruction take definite, systematic form in the institution of the Christian catechumenate, and not until the beginning of the fourth century was the canon of the New Testament finally determined. The list of text-books for Christian teaching in general use during these and immediately succeeding centuries included, in addition to the apostolic writings, Gospels, Acts, and Epistles, gradually being collected, selected books of the Old Testament, together with the Wisdom of Solomon, Sirach, Judith, Tobias, the Shepherd of Hermas, and others which might be specifically mentioned. Many of these, like all the New Testament writings, were written for the specific purpose of serving as books of religious instruction, and those here mentioned were among the favorites. Most of them are preserved for us in the collection of so-called apocryphal books, which used to be printed together with the Bible, but which were excluded from the Bible itself because judged of lesser importance and value. It is important to note that while the service rendered by these "extra-biblical" text-books of religious instruction was preliminary and supplementary to the more specific Christian teaching from the apostolic writings—Gospels, Acts, and Epistles—yet that service was none the less definite and real. The significant fact is that they proved helpful to the Christian Church in its work of religious instruction during the first and most glorious period of its advance.

Extra Biblical Materials

The principal text-book of religious instruction

during the great Reformation period of the sixteenth century was the church catechism. Bible reading was reserved primarily for the church service and for the home. Gradually, selected narratives from the Old and New Testaments were introduced into the course of study, at first only by way of illustrating the teaching of the catechism, but later because of their independent value. The Protestant Reformation reclaimed the Bible for the Church, and placed it in the hands of the laity as the great source-book of Christian truth and inspiration; but the same Reformation gave to the Church its catechism as the popular text-book of religious instruction for Church and school. The source-book we shall never outgrow. The text-book which interprets its message to the young and to beginners in the Christian life, must be adapted to the changing needs of the individual and the age. Therefore, text-books and courses of study in systematic Christian teaching must change. But although they must change they are none the less indispensable.

Reformation Period

The rapid development of systematic religious instruction in Europe since the Reformation has added other text-books to the catechism. Chief among these is the Bible itself, which, however, is usually printed in special school editions, with certain portions, of questionable value for children, omitted. There are many text-books of information about the Bible, its geography, its books, its manners and customs; text-books in church history and Christian missions, in ethics, and books dealing with the origin and interpre-

Later Multiplication of Text-books

tation of the classic hymns of the Church. Every one of these books contributes its share to the better understanding of the Bible and its message. Every one has been found helpful in the training and development of Christian character.

THE PEDAGOGICAL VIEWPOINT

Modern Pedagogy a Product of Religious Education

Modern pedagogy, from the Renaissance down, has developed largely within the Christian Church. Some of its most far-reaching reform suggestions were tried first in the field of religious education. Luther, Comenius, Francke, Pestalozzi, Dinter, Herbart, and Froebel were reformers in the field of religious and moral education. In the catechetical instruction of the Christian Church were developed the principles of modern inductive teaching, just as in an earlier period of church history deductive logic had been perfected in the arena of theological discussion.

From Luther to Herbart

Martin Luther was the ideal and the inspiration of the schoolmasters of the Reformation, and his catechisms the printed text-books of German religious instruction for centuries. John Amos Comenius, author of The Great Didactic, was an exiled Bishop of the Moravian Church. August Hermann Francke was at once the greatest schoolmaster, the greatest philanthropist, and the representative pietist of his time. In Friedrich Gustav Dinter's Rules of Catechetical Instruction, the Socratic art and method found their culmination. To Pestalozzi and Froebel we are indebted for the ideas underlying the kindergarten, and for the educational principle

that children are creative rather than receptive creatures, and that all educational work should recognize this inherent tendency of children to express themselves in action. Herbart first enunciated the principle of apperception and that of a unified mental life and development. To him, also, we owe the theoretic formulation of the recitation method.

The Meaning of it All

The line of development from Luther to Dinter and from Dinter to Herbart and Froebel, and from these again to the present-day representatives of their respective schools of educational thought, is unmistakable; the progress both in theory and method is definite and measurable. Applying the net results of that progress and development to our Sunday-school problem, it means that the child and his religious needs must determine both the content and the arrangement of the course of study; that the subject-matter of instruction must be adapted to the natural interest, the capacity, and the previous training of the pupil at each successive stage of his development. It means that the principles and teachings of the Bible will be interpreted to the child on his own plane, in his own language, and by the use of methods that he can handle and appreciate. It means that in the elementary grades nature and home-life stories will be used, in addition to giving selected stories from the Bible, to teach the truth of God's love and care. It means that in the upper grades church history, missionary, and lifework studies will form an integral part of the course of study. It means that the Bible will not be mechanically

or arbitrarily forced into every lesson and recitation, but rather that Bible history, the life of Christ, his teachings and the teachings of the prophets and the apostles will, in their right place and at the right time, be taught more thoroughly and more effectively than ever before. It means that under the guidance and blessing of the God of law and orderly progress there will be larger results, with less friction and waste, than we have ever before realized in the work of the American Sunday school.

THE RELIGIOUS VIEWPOINT

Variety in Teaching Material Essential

The multiplication and improvement of textbooks of religious instruction, and the expansion of the courses of study to include missionary and church history, Christian ethics, and other subjects, has been in harmony with the specific aim which such instruction is intended to serve. When we read the parables of Jesus, setting forth the character and growth of the kingdom of heaven, or the sermon of Peter at Pentecost, in which he reviews briefly the past development of the Kingdom as revealed in God's dealing with the Hebrew race, the important thing in either case is not the parable or the sermon, but the truth which each is intended to teach. And if in this year of our Lord 1912, nearly twenty centuries after Jesus lived and taught, we can make his message clearer to our children by using other words and other teaching material; if we can show them, by means of a course of missionary and church-history studies, that the grain of mustard seed is indeed become a mighty

tree, in the shade of which there is rest and refreshing for the weary and heavy-laden of earth; if we can show them just how the gospel leaven has been at work in human society, slowly but surely leavening the whole lump, and just how God's promise to Abraham has been fulfilled in the blessing that has come through Christianity to all nations of the earth, shall we hesitate to use the materials and tools best suited to our present need and task?

To the Proper Development of Christian Character

Our Lord's parables about the Kingdom were not fulfilled in his day. And unless we teach the elements of church and missionary history from apostolic times to the present day to our pupils in the Sunday school, the message of those parables will fall, like the seed by the wayside, among thorns and upon shallow ground, where it cannot bring forth its best fruit. If we fail to use and to teach in our Sunday schools the classic anthems and hymns of the Church, we will deprive our young people of one of the greatest and noblest sources of emotional uplift, one of the perpetual springs of religious joy, while the brightest of them will come to believe that the best music, like the best of many other things which they enjoy, is to be found only outside of the radius of the Christian Church and life. And if we fail to teach systematically the fundamentals of Christian ethics as applied to modern business and social conditions, we must expect our young men, when they go out into life to adopt the principles and standards of the curb and the market place, for to them the exhortation of Jesus to follow and to abide

in him will seem vague and "other-worldly" because it has been given no practical modern interpretation.

From whatever point of view, then, we consider the course of study for the Christian Sunday school it appears imperative that that course be broad enough and thorough enough to meet adequately the religious need of the student or pupil.

PART TWO

THE GRADED SUNDAY SCHOOL IN ITS HISTORICAL DEVELOPMENT

VII

EARLY BEGINNINGS IN THE INTERNATIONAL FIELD

Public-School Model

THE development of systematic religious instruction in the Sunday schools of America is closely connected in point of time with the development of the American public-school system on the one hand, and on the other with the rise and growth of the International Sunday School Association. The uniform lesson system in vogue since 1872 was preceded and made possible by the Sunday-school institute movement, the idea of which was borrowed directly though somewhat tardily from the teachers' institutes of the public-school system. Referring to teachers' institutes as furnishing an example worthy of emulation by Sunday-school workers, a prominent Sunday-school leader [1] as early as 1847 wrote: "Such gatherings give occasion to ask why Sunday-school teachers might not have similar means of improvement."[2]

Early Sunday-School Institutes

It was not until ten years later, however, that the first "normal class" for the training of Sunday-school teachers was organized in a local church. This was in 1857 in Joliet, Illinois. In April, 1861, the first Sunday-school teachers' institute was held in Freeport, Illinois, followed shortly afterward by similar institutes in other places, principally in Illinois and New York.

Parallel with the development of the Sunday-

[1] Dr. D. P. Kidder.

[2] Gilbert, The Lesson System, p. 19.

school institutes, county and state Sunday-school conventions came more and more into vogue. These really antedated the inauguration of institute work by several decades, and the convention feature, with its emphasis upon numbers and its enthusiasm for propaganda, has on the whole always predominated in Sunday-school gatherings, crowding the more careful and systematic work of institute instruction somewhat into the background. National Sunday-school conventions have been held as follows:

First, New York city, 1832.
Second, Philadelphia, 1833.
Third, Philadelphia, 1859.
Fourth, Newark, New Jersey, 1869.
Fifth, Indianapolis, Indiana, 1872.

Since 1869 these conventions have been held triennially, and beginning with the convention of 1875 they have assumed international scope and have been designated international Sunday-school conventions. International Sunday-school conventions have been held as follows:

1875, Baltimore, Maryland.
1878, Atlanta, Georgia.
1881, Toronto, Canada.
1884, Louisville, Kentucky.
1887, Chicago, Illinois.
1890, Pittsburg, Pennsylvania.
1893, Saint Louis, Missouri.
1896, Boston, Massachusetts.
1899, Atlanta, Georgia.
1902, Denver, Colorado.
1905, Toronto, Canada.
1908, Louisville, Kentucky.
1911, San Francisco, California.[1]

[1] Chosen at Louisville as the meeting place for the convention of 1911.

Important Milestones

Several of the international conventions thus far held mark important milestones in the development of graded Sunday-school instruction, and will be referred to again in the course of this discussion. At present most of the states and provinces of North America are more or less thoroughly organized, and county and state Sunday-school conventions are perhaps as generally and as regularly held as are the institutes and conventions for public-school teachers. It is important at this point to note that it was the work of the early institutes and conventions which perhaps more than any other one influence created a demand for better Sunday-school lesson courses and "helps"; and that it was the demand thus created which led not only to the adoption of the uniform lessons, but to the introduction of a periodical Sunday-school literature, including "lesson helps" in the form of weekly and monthly journals and quarterlies and annual volumes, the extent and excellence of which have made these publications one of the chief sources of information and instruction in religion and morals during the past three decades of American history.

"Limited Lesson Scheme"

It is true, as Dr. Marianna Brown[1] has pointed out, that the American Sunday School Union as early as 1825 "inaugurated the 'Limited Lesson Scheme,' a reaction against the then existing custom of ceaseless memorizing," and that this scheme provided a five-year course of lessons covering the more important portions of the Bible. But whatever influence this Union

[1] Sunday School Movement in America, p. 77.

may have exerted was wielded largely, if not wholly, through the medium of these same conventions and institutes. The work of the American Sunday School Union has been principally one of propaganda. In the establishment of new schools in frontier and out-of-the-way communities it has rendered a valuable service during the greater part of a century. It has opened the way for denominational activity and for the planting of churches. In the quality of its educational and literary work, however, it has been far outstripped by the various denominations. This could hardly be otherwise. It would be so in the case of the International Sunday School Association were this organization to lose sight of the fact that it is the creature and the servant, and not the rival, of the denominations, and should it undertake the publication of Sunday-school periodicals or lesson courses.

International Sunday School Association

The strength of the International Association lies in the fact that it is the helper, and not the competitor, of the denominational Sunday-school departments. The particular part which this Association has played in the movement toward graded courses of Sunday-school instruction will appear in another part of this discussion; let it here suffice to say that the International Sunday School Association has taken the place which would seem to have belonged logically to the American Sunday School Union, had the course of development and the chosen field of labor of the latter been somewhat different.

Next in point of time to the "Limited Lesson Scheme" of the American Sunday School Union,

but of far greater importance in affecting the future development of lesson courses, was a lesson plan entitled "Two Years with Jesus: A New System of Sunday School Study," presented in 1866 by Dr. Vincent in The Sunday School Teacher, a monthly journal started (as a quarterly) by him the preceding year. In his new publication venture, which shortly proved a great success, Dr. Vincent was supported by the Chicago Sunday School Union.[1] This was the first series of analytical lessons and the first Sunday-school lesson periodical ever issued in America, if not in the world, and The Sunday School Teacher became the model after which, with some modification in style and amplification in scope and contents, all subsequent periodicals of the kind may be said to have been modeled.

Dr. Vincent's New System of Sunday School Study, 1866

The First Monthly Journal

The following year Dr. Vincent accepted a call to take charge of the Sunday-school department of his own denomination, with headquarters at New York. He was, after a brief interval, succeeded as editor of The Sunday School Teacher by the Rev. Edward Eggleston, during whose incumbency in office the publication reached (in four years) a circulation of 35,000 copies. Its name had again been changed to The International Sunday School Teacher. By the beginning of 1870 a number of denominational and other lesson courses were on the market, while more than thirteen monthly and weekly publications had begun to publish notes on one or the other series of lessons.

The Rev. Edward Eggleston

It was but natural that there should be a de-

[1] The Lesson System, p. 25.

Uniform Lesson System Proposed

mand on the part of many earnest and aggressive leaders that if possible some one uniform series of lessons should be agreed upon. This demand was at first indorsed by Dr. Eggleston and the management of The International Sunday School Teacher, in the hope that the course of lessons then being printed in that publication, now far in the lead in the number of its subscribers, would be adopted as the uniform series.

Difficulties in the Way

When, however, it became evident that this would not be the case, the management of the International Sunday School Teacher opposed uniformity. Dr. Vincent, who as editor of The Sunday School Teacher had been the first champion of uniformity, had also come seriously to question the feasibility of such a scheme, in view of the denominational interests apparently at stake.

Mr. B. F. Jacobs

Indeed, the scheme would have failed of realization had it not been for the unwavering enthusiasm of Mr. B. F. Jacobs, a layman and commission merchant of Chicago, to whose generous financial support as well as personal leadership the early organized Sunday-school work in Chicago and in America owed perhaps more than to any other one man. It was Mr. Jacobs who systematically, persistently, and always with enthusiasm worked unfalteringly for the adoption of a uniform series of lessons. As chairman of the superintendents' section of the fourth national convention in 1869 he secured the indorsement of the plan of uniformity by three fourths of the superintendents present,[1] and

[1] The Development of the Sunday School, p. 41.

as member of the Executive Committee appointed to arrange for the Indianapolis convention of 1872, he urged that committee at its meeting in New York in July, 1871, to take some action looking toward the presentation of the subject at the convention. The committee responded favorably to the suggestion, and a conference with publishers was arranged to meet in New York the following month. At this conference twenty-nine publishers were represented. Under the influence of Mr. Jacobs's earnest advocacy of the plan, this conference appointed a committee from its own membership to select a list of lessons for the next year, which all agreed to publish. This committee of publishers found it difficult to come to an agreement and were ready to abandon the task; but the earnest insistence of Mr. Jacobs finally carried the day, and after many delays the experiment was tried.

Publishers' Conference

Agreement Reached

The scheme still needed the indorsement of the Sunday-school forces of America, and this was given in very tangible form by the Indianapolis convention in April of the following year. By an almost unanimous vote the convention made the work of the publishers' committee its own, and appointed a committee [1] to select a seven-year series (changed later to a six-year

The Uniform Lesson System Adopted 1872

[1] Upon this first lesson committee the following persons were appointed: *Clergymen*—Rev. J. H. Vincent, D.D., New Jersey, Methodist; Rev. John Hall, D.D., New York, Presbyterian; Rev. Warren Randolph, D.D., Pennsylvania, Baptist; Rev. Richard Newton, D.D., Pennsylvania, Episcopal; Rev. A. L. Chapin, LL.D., Wisconsin, Congregational. *Laymen*—Professor P. H. Gillett, LL.D., Illinois, Methodist; George H. Stewart, Pennsylvania, Presbyterian; B. F. Jacobs, Illinois, Baptist; Alexander G. Tyng, Illinois, Episcopal; Henry P. Haven, Connecticut, Congregational. Canadian members were added later as follows: Rev. J. Monro Gibson, D.D., Quebec, Presbyterian; A. MacAllum, Ontario, Methodist.

series) of national uniform lessons. Meanwhile Dr. Vincent, who was made chairman of the committee, had already been in correspondence with representative Sunday-school leaders in Great Britain, and before the new lesson scheme was much more than successfully launched England and Scotland, as well as Canada, fell into line, and the system thus became truly international in its character.

VIII

THE INTERNATIONAL UNIFORM LESSONS

The Lesson Committee

At present[1] the International Lesson Committee consists of an American section of fifteen members and a British section of seventeen members. The latter is in a sense independent of the American section, though the present uniform lesson system is the product of the joint labors of both sections. A new lesson committee is chosen every six years at the alternate sessions of the International Sunday School Association, though members are, of course, eligible for re-election. The members of the committee are selected with great care and with reference to denominational and territorial representation.

The Plan

The first committee was instructed simply to select a list of lessons for a seven-year course, which was to include as far as possible a study of the whole Bible, alternating between the Old and New Testaments semiannually or quarterly, as the committee might deem best. It was required to select only one lesson for the entire school. Since that time several important changes have come about. A uniform lesson for the entire school is still offered, though the list of lessons in this uniform series is now planned to cover the Bible in six, instead of as formerly in seven, years, that is, in two hundred and sixty-four lessons; twenty-four lessons of the three hundred and twelve in the series, or

[1] 1910.

four each year, being devoted to special temperance instruction, and the same number to general reviews.

Graded Courses

But by the side of this single uniform lesson a carefully graded course of Bible study with special lessons for various grades and ages has been gradually built up; and the New International Graded Course, recently inaugurated under the auspices of the lesson committee chosen at Louisville (June, 1908), is the rich product of the long period of development through which Sunday-school instruction has been passing.

A Period of Transition

No careful student of the subject can fail to note the very great improvement of the new system over the old, and the transition has proceeded far more rapidly than even the most optimistic advocates of graded lesson courses had expected, especially inasmuch as the East and the West, the North and the South are seeking to keep step with each other in the advance. Indeed, it is to be questioned whether the progress all along the line in Sunday-school work could have been so rapid and marked but for the strong bond of union furnished by the uniform lesson with its attendant advantages, some of which have sometimes been overlooked by the critics of the uniform system.

Machinery of International Association

The machinery of the International Association, which is still far from being perfected even to-day, has necessarily appeared somewhat cumbersome and unwieldy to those who were in the forefront of the aggressive wing of the great Sunday-school army, and to those more especially who as experienced educators have sometimes

looked in vain for even an approximation to the recognized pedagogical principles in current Sunday-school methods. Nevertheless, the machinery has had its advantages, and while slow of motion has proved effective in distributing the net resulting gain over a larger territory, and, in a measure at least, in bringing to the multitudes the advantages of the few. And while there are educational centers, and larger sections of the country as well, in which the average Sunday school makes a very poor showing in comparison with the public schools by which it is surrounded, there are other centers and districts where a similar comparison would perhaps not be wholly unfavorable to the Sunday school.

Service of Uniform System

Some of the so-called advantages of a uniform lesson for the whole school, for which the friends of the system long contended, were never admitted to be such by others. Regarding the system in perspective, however, there are undeniable services which it has rendered to the Sunday-school movment as a whole. It may be said to have brought order out of chaos and to have substituted enthusiasm for indifference. It has fostered an interest in Bible reading and study, while its interdenominational scope and character has done much toward lessening denominational differences and developing a spirit of religious tolerance and a consciousness of interdenominational fellowship. It has given rise to a type of religious literature to which reference has already been made, but the significance and value of which has seldom been fully appreciated. The fact of uniformity permitted concentration

and made possible the production of a high grade of lesson periodicals at nominal cost. At the same time, the demands made upon the men in charge of the Sunday-school interests of the various Churches in regard to intellectual and educational qualifications are steadily increasing, while in point of salary the denominational Sunday-school editor or secretary to-day ranks in most cases among the best paid of the general executive officers of his Church. These facts are a tribute to the present-day widespread and intelligent interest in Sunday-school work, which interest would be hard to conceive apart from the unity, coöperation, and enthusiasm which have characterized organized Sunday-school work in America since 1875, or without an adequate channel of communication between Sunday-school leaders and their vast constituencies which an extensive and splendid Sunday-school literature has furnished. Coöperation, enthusiasm, and literature are, however, alike traceable in large measure to the unifying influence which the uniform lesson system has exerted.

Inherent Defects

Having thus set forth somewhat at length the favorable aspects of the uniform lesson system, we turn now to a brief analysis of its inherent defects.

Center of Interest

The lessons of this system are selected on the basis of what in the estimation of its framers should constitute the subject-matter or material of Sunday-school instruction, and with a view to covering the whole Bible in a given period of years. The center of interest for the system lies in the Bible, the Church, and the Sunday-school

organization itself, rather than in the children who are to be instructed. It offers the same lesson passage to all regardless of age or previous instruction. Children not yet able to read and write are given the prologue to the Gospel of John (lesson for January 5, 1908), selected passages from the Acts and Epistles (lessons for 1909), or equally difficult passages from the Old Testament (Lessons from the Minor Prophets, 1911), because these must be included somewhere in the course, and because a uniform lesson for the whole school is considered essential.

Unpedagogical

But this is contrary to every recognized principle of child psychology and religious pedagogy, which alike insist on making the self-active, developing child and his changing needs the starting point and the determining factor in the choice of the material of instruction.

A Concrete Example

If, for example, we examine the International Lessons in the Gospel of John for the period January to June, 1908, with a view to determining their value for a class of boys from ten to twelve years of age, we must conscientiously take exception to such lessons as the following:

January 5. The Word Made Flesh. John 1. 1–18.
February 9. Jesus and the Woman of Samaria. John 4. 1–42.
March 8. Jesus the Bread of Life. John 6. 22–51.
April 19. Jesus Anointed at Bethany. John 12. 1–11.

and others of similarly mystical import.

Other Material More Essential

The difficulty is not that some valuable kernel of truth cannot be culled from every one of these lessons, and clothed by skillful teachers in language suitable to the needs of boys of the ages

indicated. But boys pass through this particular and important period of life only once, and in the natural order and development of their whole religious and moral nature there are other things more essential for their consideration and study, and which if not mastered now can never again be acquired under such favorable conditions. The philosophical mysticism of John's Gospel, moreover, was never intended for children.

Gospel of John Not Intended for Children

As a matter of fact, it should be borne in mind that no part of the Bible was written specially for children. This emphasizes the necessity for making selections from the Bible for the study by immature minds with much care, and on some other basis than that of a mechanical division of its total contents. In the Gospel of John the stories and incidents, the miracles and parables recorded are incidental to its chief aim and purpose, and if these are used with profit to younger pupils they must be studied wholly without relation to their connection with the consecutive narrative and the argument of the author, and therefore treated in a manner foreign to the purpose which they were intended originally to serve, and foreign also to the purpose which in connection with their context they should still serve with pupils of proper age. It is, of course, entirely proper to take these stories of miracles and other incidents and use them together with other material selected from other parts of the sacred volume in teaching children; but such use is quite another matter from a consecutive study of the whole Gospel for a period of six months or longer.

Depreciating Future Value of Material

Any superficial or awkward handling of this heavy material, moreover, which fails to command and hold the interest of a class of boys at this age, will tend to depreciate the value of this material for future use at the proper time. It is a recognized fact that the average attendance and order in boys' classes in many of our schools is a disgrace to the Church, and such as would not be tolerated in public schools. But if this course of lessons is not suited for boys of from ten to twelve years, it is much less suited to pupils of still younger years, while to ask teachers in the Primary and Beginners Departments to teach a consecutive series of lessons from the Gospel of John, or from the Acts and the Epistles, is pedagogically absurd.

Lessons for 1906–11

It may be profitable to glance for a moment at the uniform series of lessons covering a period of six years—from 1906 to 1911:

Synopsis of Uniform Course, 1906–11

1906.	Jan.–Dec. Synoptic Gospels. Harmony. One whole year.	Words and Works of Jesus.
1907.	Jan.–Dec. Patriarchs to Samuel as Judge. One year.	Stories of the Patriarchs and Judges.
1908.	Jan.–June. Gospel according to Saint John. Six months.	The Witness of John to Jesus.
1908.	July–Dec. Saul to Solomon. Six months.	The United Kingdom. (Saul, David, and Solomon.)
1909.	Jan.–Dec. Acts and Epistles. One year.	Expansion of the Early Church.
1910.	Jan.–Dec. Gospel according to Saint Matthew. One year.	The Gospel of the Kingdom.

1911.	Jan.–Dec. Division of Kingdom. Captivity and return. One year.	Kings and Prophets of Judah and Israel (Kings to Malachi), or, Glory, Decline, and Restoration of Israel.

Wrong in Principle of Selection

The entire series clearly takes no cognizance of the changing needs of the developing child life, being based entirely upon a consideration of the subject-matter or material of the course. But more closely examined the series is wrong even on this basis. If, for example, a boy of ten years entered in the Sabbath school in July, 1908, he began his study of the Bible with the History of the United Kingdom, Saul to Solomon, without having had the story of the patriarchs and of the earlier development of the Jewish nation, which, according to the present scheme, he would not be called upon to study until seven or eight years later, when he would have reached the age of seventeen or eighteen years, if indeed, the school should be so fortunate as to hold his continued interest for that length of time. What sort of a consecutive knowledge of Old Testament history a pupil may be supposed to acquire under such a system it is easy to infer.

Principle of Uniformity Wrong

But the main objection to the uniform lesson system lies still deeper. The principle of uniformity itself is wrong. Valuable as has been the system in preparing the way for something better, it no longer meets the needs of the situation. With the transfer of emphasis to the educational aim and work of the Sunday school a change from uniform to graded lessons became imperative.

A School in Fact

If the Sunday school is to be a school in fact as well as in name, the course of Bible instruction which it offers must be based upon recognized pedagogical principles, and not on any logical scheme of mechanical uniformity, however cleverly adapted to lessen its own inherent defects.

Change of System Inevitable

It was inevitable that a radical change in system should come. That this change has come as soon as it has, and that the transition from the old to the new is being accomplished with so little friction, is one of the things made possible by the system which is now giving way to a new and better curriculum of religious instruction for the whole school. It will be worth our while in the next chapter to consider some of the steps by which a graded course of study for the Sunday school came to be realized.

IX

STEPS TOWARD THE GRADED SYSTEM

Point of Departure

THE point at which the need of specialized courses taking more adequate account of the age and resulting peculiar needs of the pupils was naturally felt first was in the Beginners and Primary Departments of the school. Fortunately for the Sunday schools, these have also been the departments for which it has been possible to enlist the services of trained teachers. Public-school kindergartners and Primary teachers are to be found in large numbers among the Primary superintendents and teachers of the Sunday school.

Primary Teachers Union

As early as 1870 the Sunday School Primary Teachers Union was formed in Newark, New Jersey. In 1879 a National Primary Teachers Union was organized, giving way in 1887 to the International Primary Union of the United States and British Provinces. In 1896 this Union became a department of the International Sunday School Association, its constitution being amended to cover this new relation.

A Two-Year Course for Beginners

To the effort and influence of this Union is largely due the fact that the Denver convention in 1902 formally authorized the preparation of a two-year course of lessons for Beginners that has since been in successful operation in a large number of schools. This course has been excellent from the first and will not be changed in its essential features by the revision now in progress

in connection with the preparation of a graded course of lessons for the entire school.

An Optional Advanced Course

The Toronto convention (1905) instructed the lesson committee to prepare an optional advanced course of Bible lessons for Senior pupils. The first course prepared by the committee was rejected by denominational editors, and was withdrawn. A second one-year course on "The Ethical Teachings of Jesus" met with a more favorable reception and had a limited success. The third course (1908) was not very extensively used by denominational editors. This partial failure of the advanced courses prepared by the committee emphasized the fact that the logical and only practical method of procedure in building a graded course of study for the entire school is from the bottom up, rather than from the top down. A really advanced course of lessons will be found generally available only when it follows in regular sequence upon a fully graded system of instruction, covering all ages from the Beginners to the Senior Department, and then only after such a system has been in operation sufficiently long to have prepared students for such advanced work. Until that time shall come the actual demand for strictly advanced courses will necessarily be limited.

London Conference

In the interim between the Toronto (1905) and the Louisville (1908) conventions several important events transpired pointing to the probability of an early radical change for the better in the Sunday-school lesson system as prepared under the auspices of the International Sunday School Association and its lesson committee.

The first of these events was the London conference of October 31 and November 1, 1906, called by the executive officers of the British Sunday School Union in response to the growing conviction in England that the traditional methods which had prevailed in the Sabbath school thus far were unsatisfactory and would be inadequate to meet future needs of the Church in religious education. The personnel of this conference was noteworthy, including a number of biblical scholars and educators of great prominence. It was the consensus of opinion at this conference that the time had come to consider seriously the remodeling of the International Lesson System, bringing it more into line with modern needs in religious education. The conference therefore passed a resolution calling upon the International Lesson Committee to take up the discussion of this question.

Lesson Committee Takes Action

Following the action of the London conference came the joint meeting of the British and American sections of the lesson committee of the International Sunday School Association (London, June 19-21, 1907). Until this meeting the British section of the lesson committee had been notable for its conservatism, but by the addition of several eminent educators at this time it was suddenly changed from conservatism into an advocate of progress. Under the impulse of this new spirit the committee adopted resolutions declaring in favor of a scheme of graded lessons.

Boston Conference

Six months later Mr. W. N. Hartshorn, chairman of the International Executive Committee, called a conference of American Sunday-school

leaders, including editors, publishers, and secretaries, to consider the advisability of certain recommendations to the International Sunday School Convention, which was to meet at Louisville in June of the following year. The conference met at Boston, January 1 and 2, 1908.

Graded Courses Recommended

The action taken by this Boston conference with reference to graded courses of study for the Sunday school is stated in the second of two resolutions adopted, as follows:

> *Resolved*, That the need of a graded system of lessons is expressed by so many Sunday schools and workers that it should be adequately met by the International Sunday School Association, and that the lesson committee should be instructed by the next International Convention to continue the preparation of a thoroughly graded course, covering the entire range of the Sunday school.

Uniform Lesson also Commended

This resolution, it is true, was prefaced by another, commending the old system of uniform lessons, and recommending its continuance, in the following words:

> *Resolved*, That the system of a general lesson for the whole school, in successful use for thirty-five years, is still the most practicable and effective system for the majority of Sunday schools in North America. Because of its vast accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development.

Compromise Resolutions

The resolutions as adopted by the Boston conference were clearly a compromise, and left much to be desired. Graded lessons were provided for as a concession to a popular demand that could no longer be ignored; whereas, their importance and superiority over the one-lesson system would seem to have warranted at least their more hearty

indorsement, if not their recommendation as pre-eminently the more desirable system for every school. As adopted the resolutions revealed the fact that the leaders of the International Sunday School Association were not yet fully persuaded that a graded curriculum was both desirable and feasible. The principle, however, being conceded and provision for its testing made, it was only a question of time until graded courses of instruction when once introduced should demonstrate their superiority and value.

Elementary Workers Outline Courses

Meanwhile a committee of elementary teachers and experts, working in coöperation with several of the denominational Sunday-school departments, and with the American section of the lesson committee, had been quietly at work outlining a three-year graded course for the Primary and a four-year course for the Junior Department, as well as revising the two-year Beginners course adopted in 1902. These courses were submitted to leading denominational Sunday-school editors for criticism, and to the lesson committee for their final revision and approval. The lesson committee was prompt to recognize the merit of the courses outlined, and to make the work of this voluntary subcommittee its own by formal adoption. Much of the credit for the splendid work done by this group of elementary workers is due to the chairman and guiding spirit of the subcommittee, Mrs. J. Woodbridge Barnes, for many years the Primary superintendent of the International Sunday School Association, and subsequently one of the editors of the new International Graded Lessons.

Independent Experimentation

But this sketch of the growth of the movement toward graded instruction in the Sunday school would not be complete without a reference to the pioneer work done by individual churches in different parts of the country. From Maine to California, and from Florida to Puget Sound, the growing interest in better and more systematic religious training was manifest in independent experimentation upon a larger or smaller scale. Individual schools abandoned the International uniform lessons, and constructed courses of Bible study for their own use, or adopted textbooks issued by enterprising publishers who endeavored to supply the demand of these more progressive schools.

The "Blakeslee" Lessons

By far the most conspicuous and influential of these independent efforts to establish a better order of things in Sunday-school work had been that inaugurated as early as 1892 by the late Rev. Erastus Blakeslee, D.D., under the name of Bible Study Union Lessons. Among the organizers and earnest supporters of the Bible Study Union which gave its name to the new system were Bishop Brooks, Professor W. R. Harper of Yale (later President Harper of Chicago), Dr. Lyman Abbott, and other prominent clergymen and educators. The "Blakeslee" lessons, as they are more popularly known, soon attained a wide circulation, and their success has been a recognized factor in bringing about recent radical changes in the International Lesson System. To Dr. Blakeslee will always belong the credit of having been a pioneer in the field of graded Sunday-school instruction. The Bible Study Union

System which he inaugurated is described in another chapter.[1]

Denominational Initiative

Several Protestant denominations, notably the Protestant Episcopal and certain branches of the Lutheran Church, through their various diocesan and synodical organizations offered to their own constituencies courses of Sunday-school instruction other and in some respects better than the International uniform series. Some of the leading denominations among those supporting the International system took definite steps looking toward the launching of thoroughly graded courses in the event of failure on the part of the organized international Sunday-school forces to take prompt action in the matter. This attitude and action on the part of separate denominations, together with the independent experimentation of individual schools, was among the most potent influences in bringing about the change in the International system itself. To some of the courses and text-books prepared under the stimulus of this local and denominational initiative we shall have occasion to refer more at length in our discussion of the Graded Sunday School in Practice, in the concluding part of this volume. It remains in the present chapter only to speak briefly of two organizations, each of which in its way has contributed largely to the spread of intelligent interest in systematic religious instruction and to creating a demand for a graded course of study for the Sunday school.

The organization which in recent years and outside the narrower circle of strictly Sunday-

[1] Chapter XIV.

school forces has contributed most to the furthering of the educational ideal in religious training is the Religious Education Association. This Association was organized in Chicago, in February, 1903, at the close of a three-day convention or conference called to consider the importance of moral and religious education. The threefold purpose of the Association is stated as follows:

Religious Education Association

> To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of Religious Education, and the sense of its need and value.

Object

This object the Association seeks to accomplish by means of (1) Annual conventions of national scope for the discussions of problems relating to moral and religious education, and for the stimulation and directing of public opinion, and for conferences of workers; (2) Conferences under the auspices of state organizations, guilds, and departments for discussion and local stimulation; (3) Publications, including the volumes of proceedings of the national conventions, a monthly journal, "Religious Education," and an extensive leaflet and pamphlet literature; (4) Departmental organization, covering many aspects of the general problem, including a department on Sunday schools.

Methods

The general study of a curriculum for Sunday schools, its principles, methods, and material has been consigned by the National Religious Educational Association to a Commission of twenty-one members. This Commission meets from time to time for discussion, and is gradually

Commission of Twenty-one

shaping a report which, when completed, will doubtless exercise a wide influence. This is the first attempt made by the Religious Education Association to reach a complete scientific verdict on the subject of a course of study. It is not intended as a basis for published lessons, for the Religious Education Association does not undertake such publication, but as a kind of guide or standard. The Commission is composed of a carefully selected group of workers including many of the most prominent specialists in the field of religious pedagogy. In point of personnel it is perhaps the strongest commission of its kind in existence.

Influence

The Association has succeeded in enlisting the coöperation of many prominent laymen, college and university presidents, pastors, and teachers interested and actively engaged in the solution of the problems of reverent, scientific, effective character building. The influence of the Association has been felt in the church and Sunday school, as well as in more general educational circles, in the stimulation of interest in the objects for which it stands. Its indirect influence upon Sunday-school instruction has been in line with that of other forces working toward the introduction of graded courses.

Sunday School Editorial Association

Another organization the influence of which in the movement toward graded courses of instruction for the Sunday school has been marked is the Sunday School Editorial Association, more recently merged with the newly organized Sunday School Council of Evangelical Denominations. The Association included in its member-

ship in the neighborhood of one hundred editors, writers, and publishers of books, periodicals, and other "helps" bearing on the International Sunday School Lessons. It held annual meetings for the discussion of plans of mutual coöperation in the improvement and the extension of the influence of Sunday-school literature.

Sunday School Council of Evangelical Denominations

The efficiency of the work of the Editorial Association suggested to various denominational Sunday-school leaders the advantage of a still closer official affiliation in interdenominational Sunday-school work, and led finally to the formation of the Sunday School Council of Evangelical Denominations. Representatives of the Sunday-school departments of a number of the most prominent evangelical churches met for preliminary organization in Philadelphia, June 30 to July 1, 1910. The organization was completed in Philadelphia in October, 1910.

Object, Membership

The object of the Council is to advance the Sunday-school interests of the coöperating denominations (1) by conferring together in matters of common interest; (2) by giving expressions to common views and decisions; and (3) by cooperative action in matters concerning educational, editorial, missionary, and publishing activities. The membership of the Council includes (a) general, executive and departmental secretaries or superintendents of Sunday-school work; (b) editors of denominational Sunday-school literature and their editorial assistants; (c) denominational publishers of Sunday-school literature and their assistants; and (d) additional representatives appointed by coöperating boards,

conventions, or councils. More than twenty churches are represented in the membership.

Plan of Work

The work of the Council is done in four separate sections: Educational, Editorial, Extension, and Publication. Each section selects its own officers, but plans of work proposed or action taken by any one section is subject to approval and revision by the Council as a whole. The Council meets in annual session to review the work of committees and sections and to consider larger plans and methods of coöperative work. The new organization thus gives promise of becoming one of the most important factors in shaping the future Sunday-school policy for the Protestant churches of North America.

New Courses Authorized

The International Sunday School Convention meeting at Louisville, Kentucky, in June, 1908, finally authorized and ordered the preparation of a graded course of instruction for the whole school. The International Lesson Committee, in carrying out the instructions of the Convention, availed itself of the work which had already been begun by efficient groups of Primary, Junior, and Intermediate specialists, thus placing the seal of its approval upon the work of these progressive departmental leaders in the Sunday-school field. The coöperation of the Lesson Committee with these departmental workers, made possible the prompt issuance in outline of a graded course of instruction covering all grades from the Beginners to the Senior departments of the school.

PART THREE

THE GRADED SUNDAY SCHOOL IN PRACTICE

X

THREE UNIVERSITY SCHOOLS

University Leadership

Much of the inspiration leading to the introduction into American Sunday schools of better courses of instruction and better methods of teaching has come from university centers. Prominent educators, members of the faculties of Clark, Columbia (Teachers College), Chicago, Yale, and Northwestern Universities, the Southern Baptist and Union Theological Seminaries, the Hartford School of Religious Pedagogy, and other institutions of higher learning, have long been constructive critics of the International system of Sunday-school instruction. While in many cases these educational leaders have mercilessly arraigned and condemned the older system and methods, they have not failed at the same time to point out the way to something better. This they have done both in able theoretical discussions of the problems dealing with religious and moral education, and with the modern Sunday school and its curriculum, and in actual experimentation in Sunday schools organized and conducted along lines in harmony with the principles of modern pedagogy.

Bibliography

For a list of the more important books which have resulted from this professional and scholarly leadership in the Sunday school the reader is referred to the references in connection with separate chapters of Part I of this volume, and to

the fuller Bibliography which appears in the Appendix.

Three Model Schools

Among the Sunday schools in which graded curricula have been in actual successful operation sufficiently long and under sufficiently competent leadership to entitle them to recognition as model experimental schools, three have been perhaps more in the public eye than others. These are the Sunday schools connected with Teachers College,[1] Columbia University, New York city, and the Hyde Park Baptist and University Congregational Schools, both closely in touch with the University of Chicago.

MODEL SUNDAY SCHOOL AT COLUMBIA UNIVERSITY

Unique Features

The Model Sunday School[1] at Columbia University is unique in several important particulars: (1) It has exceptional facilities for its work, meeting as it does in the classrooms and chapel of Teachers College, the university school of pedagogy. (2) The school is not connected with any church organization, its management and direction being in the hands of an executive committee elected by the parents of the children attending. This executive committee in turn engages the teachers and appoints supervisors to formulate the course of study. (3) The acting principal, the supervisors, and the chairman of the executive committee are all specialists in the field of education, being either members of the college faculty or instructors in education. The teaching force also is composed entirely of men and women who have had a thorough professional

[1] Since October, 1910, meets in new buildings of Union Theological Seminary, affiliated with Columbia University. See page 125.

training. Some of these are graduate students at the university, while others are teachers in public and private schools in New York city. (4) The class of pupils is select, the homes represented being homes of culture and refinement, and for the most part of wealth. An annual tuition fee of fifteen dollars for each pupil excludes many who would otherwise attend.

Model in Limited Sense

In several of the features just noted the school is really not a model school at all, in the sense of being a pattern which schools generally might be expected to follow. Nowhere except in connection with a college or university could the same facilities, teaching force, and constituency be secured. Nor would the existence of the Bible school, independent of direct church control, seem to present the ideal situation or condition under which systematic religious instruction should be given.

Under Expert Supervision

The fact, however, that the direct supervision of the school is in the hands of recognized pedagogical experts of the highest rank makes it worth our while to examine somewhat more carefully both the curriculum and the methods of work employed. The educational principles, moreover, on which the work of the school considered as formal instruction or teaching proceeds, if sound, must prove universally valid and applicable.

Self-Expression; Manual Methods

A recognized principle of modern pedagogy is that of *self-expression,* especially in elementary schools. It is the manual method by which content and form are given to self-expression. The pupil is to learn by doing, that is, by expressing

in some concrete way the ideas which he has and those which he is endeavoring to acquire or to more thoroughly master. The teacher, instead of simply imparting knowledge by word of mouth, or by means of book instruction—which alike permit the pupil to remain to a large degree passive and content to imitate and to absorb by memory processes—seeks rather to stimulate the pupil to constructive effort, permitting his natural talent to be developed in the process of discovering and framing for himself a given fact, principle, or truth. Hence the hand is employed as far as possible in expressing what a child is engaged in learning.

Graded Curriculum

This fundamental principle of self-expression finds its counterpart in another principle, namely, that *the ideas projected in manual work must be ideas which it is natural for the child at a given age to frame or to express,* or, in other words, that the subject-matter of instruction must be suited to the age of the pupil. And as the principle of self-expression demands for its realization the manual method of instruction, so this second principle demands for its realization the scientifically graded curriculum. But both of these principles, if correct, are of necessity as valid in the realm of religious instruction as in that of secular education, as important for teachers in the Sunday school as for teachers in the day school. For these two educational principles, then, the Model Sunday School at Columbia University stands, and it remains for us to illustrate how they are carried out in the actual practice of the school.

The subject-matter of the curriculum is grouped under three heads, namely: I. Religious literature; II. Biblical history; III. Church history. **The Curriculum**

The work in the Kindergarten falls entirely under the first of these heads and consists of the presentation of Bible and other stories, memory work in Bible passages, songs, hymns, and poems. Object lessons and manual work accompany the presentation of the stories, which are selected with reference to their historical setting or chronological order. **The Kindergarten**

In Grade I, consecutive stories of Jesus, his life and works are added, forming the beginning of the work in biblical history. In Grade II, the first work in church history is introduced in the form of stories about modern foreign missions. The biblical literature work in Grades I-VI inclusive consists largely of memory work for which selected psalms and proverbs, texts and hymns furnish the material. Other Bible passages are read, the selections being made by the teacher. The Bible history work for these grades comprises, in addition to selected stories, consecutive narratives from the life of Jesus and stories of the earlier prophets, patriarchs, and New Testament characters (especially Paul). With the stories of the patriarchs, which are introduced in Grades II and III, the study of the history of Israel begins. This study continues through Grade VI. Work in church history in these grades (II-VI) is confined to a study of modern missions by countries, this study being chiefly biographical. In Grades VII and VIII the study **The Elementary Grades (I-VIII)**

in biblical literature takes up the teachings of Jesus; the life of Jesus as a consecutive study at the same time forms the subject-matter for the work in biblical history. The teaching and life of Jesus are followed by studies in the lives and the teaching of Paul and the other apostles.

High-School Department

In the High-school grades (IX-XII) this study in New Testament teaching and character is continued in the religious history and biblical literature work respectively. In the second and third grades of the High school (X and XI), the study of manuscripts and versions and of biblical masterpieces from both the Old and New Testaments is added. The biblical history work of the High-school section, in addition to the study of the life of Paul and the other apostles, continued from the preceding course, includes the history of religion within the Bible, together with its historical parallels. The church history for the High-school grades takes up in the first year the study of the early Church to the time of Saint Augustine; in the second year the subsequent church history in outline through the period of the Reformation, and in the third year the later history of the Church, with special emphasis on the work of Whitefield and Wesley.

Graduate Department

Provision has been made in the curriculum for graduate work, following the work of the High-school grades, and consisting largely of elective courses in which single books of the Bible are critically studied and compared with other religious masterpieces. A larger literary study of the whole Bible, together with work in New Testament Greek, is provided for. This work

is a continuation of the work under the head of religious literature. The biblical history work gives place in the Graduate Department to work in "Theory and Practice," comprising courses in Christian evidences, pagan religions, church benevolences and charities, Sunday-school teaching and personal work. The church history work of this department consists of the more thorough study of both church history and the history of missions by periods, and also the history of theology.

UNIVERSITY CONGREGATIONAL SCHOOL, CHICAGO

Complete Course

The University Congregational School of Hyde Park, Chicago, has for several years past had in full operation a course of moral and religious training extending over twenty-one years, and including the following departments:

Kindergarten Department, ages, 4 and 5;
Primary Department, ages, 6–9;
Intermediate Department, ages, 10–13, together constituting the Elementary School, and,
High-School Department, ages, 14–17;
College Department, ages, 18–21;
Graduate Department, ages, 22–24.

Two classes for adults are maintained, but the chief interest of those in charge of the school is in pupils still within the recognized educational period of life, from four to twenty-five years.

Essential Feature

This departmental classification differs somewhat from that employed in other schools, and from the scheme proposed in Chapter VII. In its most essential feature, however, it agrees not only with the scheme we have suggested, but

also with that of every other thoroughly graded school as well. This most essential feature in which all thoroughly graded courses agree is the unity of the course from beginning to end, without cycle or spiral feature, every year's work marking educational advance, and being essential to the normal religious development of the pupil.

The Course of Study

The scope and subject-matter of the course as a whole, and the sequence of thought and aim, are indicated in the titles of the separate courses for each department. Thus the Kindergarten course of two years "aims to implant the first principles of goodness." In the first year Lessons in Love (kindness) constitute the main work; in the second year, Lessons in Obedience. The Primary course "aims to establish right ideas of the natural world and of human life." The separate yearly courses deal with "God the Creator," "Nature Obeying God," "God the Loving Father," and "God's Will for Us."

Aims

In the Intermediate the aim is "to establish true ideals, leading to personal religion and church membership." In the High-school Department the work is planned to give the pupils a connected knowledge of Bible history, covering the chief events of the Old and New Testament periods. The College Department offers courses in Christian activities, practical ethics, religion and theology, while in the Graduate Department the aim is "to enlarge the knowledge, appreciation, and practice of Christianity, and of the nature and obligation of religion and morality." This is done by means of elective courses

suited to the needs and preferences of the respective class groups.

Certificates, Diplomas, Degrees

The Sunday-school year begins in September and ends in June. The completion of the Elementary school work is made an important life experience, and a certificate of graduation is given. Upon the completion of the High School course a diploma is awarded, and upon the completion of the College and Graduate courses respectively suitable degrees are awarded.

HYDE PARK BAPTIST SUNDAY SCHOOL, CHICAGO

An Experimental School

The Hyde Park Baptist Sunday School, like the two preceding, has a thoroughly graded course of study. For a number of years past this school has served as an experimental station, in which a number of prominent educators, members of the faculty of Chicago University and others, have put to the test of actual practice certain theories with regard to graded religious instruction.

Organization, Officers

The classes of this school are grouped in three main divisions—Elementary, Secondary, and Adult. The general officers include, in addition to those customary in most schools, a Director of Instruction, a Director of Spiritual Life, a Director of Benevolence, an Examiner, and Division Principals. In the hands of these officers and their assistants lies the work of overseeing the grading and educational progress of the school.

Elementary Division

The Elementary Division of the school comprises a Kindergarten, three Primary classes, and an Intermediate class. The Kinder-

garten Department holds its sessions from 9:30 to 12 o'clock A. M. The lessons for this department are prepared and taught by a trained kindergartner with competent assistants. Parents who desire to leave their young children in this department during church service are encouraged to do so. The Primary Department meets from 9:30 to 10:45 A. M., and provides for children in grades numbered from 1 to 3 inclusive. General lessons taught by the superintendent are supplemented by special class instruction. The Intermediate Class (Grade 4) meets simultaneously with the Primary Department, and includes pupils of the fourth grade. The completion of the prescribed course of study for this grade leads to promotion to the Secondary Division, a certificate being awarded on such promotion.

Secondary Division

The Secondary Division of the school comprises grades 5-12 inclusive (pupils of Grammar School and High School ages), and meets from 9:45 to 10:50 A. M. Promotion follows the completion of a prescribed course of study for each grade. In this division class work in individual classrooms begins promptly at 9:45 A. M., the general assembly exercises occurring during the closing twenty-five minutes of the session period, from 10:25 to 10:50 A. M. The course of study for this division includes studies in the life of Jesus, the patriarchs, kings, and prophets, the Gospel of Mark (a type study), the history of Christianity, the apostolic age, and in the general introduction to the Bible.

In the Adult Division of the school classes of

men and women, some of them organized, are engaged in lines of study of special interest to the particular class group. The work includes the consideration of a wider range of selected studies. **Adult Division**

THE UNION SCHOOL OF RELIGION

Succeeds Teachers College

With the completion of the splendid group of buildings of Union Theological Seminary on its new site adjoining the property of Teachers College and Columbia University, New York city, the Sunday school which for seven years had been conducted at Teachers College was transferred to Union Seminary. The school is now a "free school," there being no charge except the nominal admission fee of fifty cents to cover in part the expense of lesson material.

Special Features

The course of study of the school is in process of reconstruction under the supervision of the Department of Practical Theology in the Seminary. The new course, when completed, will be among the very best in use anywhere. The several classrooms are splendidly furnished and equipped. Among the features worthy of special mention are the march to and from the chapel with the singing of appropriate processional and recessional hymns, and the emphasis of the school upon different forms of Christian activity. Christmas is celebrated by generously providing for the needs of poor children in a nearby day nursery. The money collected each Sunday is used for helping others as the several classes in consultation with their teachers may determine.

XI

OTHER TYPICAL SCHOOLS

TEMPLE EMANU-EL SCHOOL OF RELIGIOUS INSTRUCTION

Thoroughness and Efficiency

AMONG the increasing number of schools in which modern educational principles are being made the basis of both curriculum and method of teaching, the School of Religious Instruction connected with the Reformed Jewish Synagogue, Temple Emanu-El, New York city, occupies a position second, perhaps, to none in point of thoroughness and efficiency. It is a school in fact as well as in name, and is accomplishing results of which its patrons and executive officers may well be proud.

Two-Hour Session

The school meets on Sunday morning, from ten to twelve o'clock. The first half hour is devoted to general exercises conducted in the assembly hall, and consisting of prayers, hymns, reading from Scripture, and an address by one of the rabbis or the principal. Then follow two recitation periods of from thirty-five to forty minutes each, after which the school again assembles for a brief closing service of responses, prayer, and benediction.

Department Adjuncts

The school proper is divided into six grades, or twelve classes—boys and girls being taught separately. In addition to these there are a Primary Department and a graduate class. As important adjuncts to the work of the school may be mentioned the Bible class for adults, meeting

on Friday afternoons, the special teachers' class for the study of Hebrew, and the monthly teachers' conferences for the discussion of problems of discipline, conduct, and educational policy.

Age Limits

The course of study proper, comprising six years, from approximately nine to fourteen, is divided into grade units of one year, each grade in turn providing separate classes for boys and girls. The grades are numbered from one to six, beginning with the highest, which is called Grade I. The grades with the corresponding age limits are therefore as follows:

Primary, ages 6–8 Grade VI, ages 8– 9 Grade V, ages 9–10 Grade IV, ages 10–11 Grade III, ages 11–12 Grade II, ages 12–13 Grade I, ages 13–14	There are two classes in each grade, boys and girls being taught separately.

Confirmation Classes

The school year begins with September and ends with the last Sunday in May. Special confirmation classes are formed early in December. These classes meet on Tuesday afternoons, from four to five o'clock, and are taught by the minister. In order to be admitted to these classes children must have attained the age of fourteen years and be members of Grade I in the Sunday school. They must also have been pupils in the school for at least two consecutive years prior to confirmation.

Moral and Religious Instruction

A distinction is made between moral and religious instruction. The object of the entire instruction as stated in the Year Book for 1909 is:

> To develop the hearts of the children and to awaken in them a moral sentiment, thereby contributing to

the formation of character. This is accomplished, first, by a study of biblical stories with especial reference to the moral principles involved; second, by memorizing a graded series of biblical texts, referring to our moral duties; third, by inculcating the Ten Commandments with appropriate explanations, and, fourth, by practical work, in acts of kindness and charity.

This work constitutes what the educational committee of the school designates "moral instruction." The more specific religious instruction given consists in the study of the origin and significance of Jewish ceremonies and festivals, and the principal tenets of the Jewish faith. In the confirmation classes a fuller exposition of the Jewish faith and practice is given, with a view to preparing the pupils for their duties as members of the Jewish congregation and community.

Course of Study

The character and scope of the training received by the pupils will be evident from a brief examination of the course of study.

SUMMARY OF COURSE OF STUDY

Oral Class (Kindergarten).	Bible stories and episodes—selected.
Class VI.	Abraham to the death of Moses.
Class V.	Joshua and Judges.
Class IV.	Kings and division of the kingdom.
Class III.	Complete review of all preceding periods, including critical study of the early narratives of Genesis. New pupils, of advanced age, just entering school are to be admitted into this class.
Class II.	Babylonian captivity to the discovery of America.
Class I.	From 1492 to present day. Biographical studies. Readings from famous Jewish authors. Literary study of parts of the Bible.

Teacher's Outline, Grade II

The thoroughness of the work done in class instruction will be seen from the following outline of the work for the second grade, prepared by the teacher and printed for use by the pupils:

TEACHER'S OUTLINE, CLASS II (GIRLS)

I. LIFE IN BABYLON

1. Cause of downfall of Jerusalem, direct and indirect.
2. Three deportations: { Jehoiakim, Zedekiah, After Gedaliah's death.
3. Babylon. Nebuchadnezzar. (a) Geography; (b) Civilization; (c) Manners and customs; (d) Effect upon civilization of times.
4. Condition of Jews in Babylon. Effect of suffering. Psalm 137.
5. Religious activity in Babylon. (a) Judaism not a religion of location. Can exist outside a temple. (b) Beginnings of synagogue. Ritual formed. (c) Effect of study of accessible literature of Torah and Prophets.

II. THE RESTORATION

1. Babylonian persecution. Isaiah 53.
2. Isaiah of Babylon. Prophecy. "God will choose a heathen instrument as a means of return."
3. Persian conquest. (a) Cyrus; (b) Geography of Persia; (c) Religion; (d) Manners and customs.
4. Restoration. 536 B. C. (a) Period of life in Babylon; (b) Lessons learned by the Jew; (c) Cyrus's reason for permitting return.
5. First return. Psalms of Degrees. (a) Compare first exodus to Palestine with second exodus to Palestine; (b) Course of journey followed in each case; (c) Difference in character of people; (d) Moses, Zerubbabel; (e) Condition of Palestine; (f) The rebuilding of the temple.
6. The Samaritans. (a) Locate province and city; (b) Origin; (c) Sanballat; (d) Mount Gerizim.
7. Haggai.
8. Second return. (a) Ezra the scribe; (b) Nehemiah the layman.

III. LITERARY LABORS

1. The Pentateuch. (a) Books of arrangement; (b) Subject-matter. Period of time covered; (c) Value to exiles.
   The Prophets. (a) Books, arrangement; (b) Subject-matter. Period of time covered.
   The Hagiographa. (a) Books, arrangement; (b) Kinds of books.
2. Canon. Compilation. When completed. Language.
3. Midrash. Origin. Oral Law.
4. Targum. (a) Sopherim; (b) Canon; (c) Synagogue.
5. Great assembly. (a) Origin; (b) Work; (c) Effect.
6. Council of seventy. (a) Origin; (b) Work; (c) Effect.
7. Sanhedrin. (a) Origin; (b) Work; (c) Effect; (d) Membership; (e) Cause of its abolishment; (f) Comparison with other courts.

IV. GREEK, EGYPTIAN, AND HOME RULE

1. Rise of Greece. Alexander the Great. (a) Geography; (b) Manners and Customs; (c) Religion.
2. Conquest of Palestine. (a) Effect upon Jew politically; (b) Hellenism: its good and bad effect upon the Jew as a Jew and as a citizen.
3. The three Jewish Colonies: Palestine, Babylon, and Egypt.
4. The Ptolemies. Attitude toward the Jews.
5. Alexandria.
6. Septuagint.
7. The High Priest. (a) The office—what it stood for; (b) Its establishment (Aaron); (c) Duties of the priest; (d) The Levites, forty-two cities; (e) Work in the sanctuary.
8. The Rabbi of to-day. (a) Relation of layman and priest; (b) Great synagogue.
9. Jaddua.
10. Simon the Just II, B. C. 219. (a) Biographical sketch; (b) Work; (c) Sayings; (d) Benefits to Jerusalem; (e) Tribute of Ben Sirach.
11. Office, and its relation to governing powers from Cyrus to Titus.

Examination Questions, Grade I

The type of examinations given and something as to the scope and exacting character of the graduation requirements may be seen from the appended list of questions:

EXAMINATION QUESTIONS

Graduating Class (May, 1900)

1. Into what periods would you divide the post-biblical Jewish history? Give a short characterization of each period.
2. What are the great literary monuments of the Rabbinical schools? State the method and influence of some of these schools.
3. Name the chief philosophers and poets of the Middle Ages; state their principal works and describe two or three briefly.
4. Give the direct causes which led to the "Dispersion of Israel."
5. Give the circumstances attending the readmission of the Jews into England.
6. Whom would you consider the three greatest Jews who lived after the eleventh century? State how their lives influenced the people.
7. What were the causes that led to the gradual emancipation of the Jews?
8. Give a short biographical sketch and the works of the "German Plato."
9. What do you know of the early settlements of the Jews in America?
10. Give the divisions of the Bible and the books under each division.
11. What does Judaism teach regarding the nature of God, of the universe, and of man?
12. (a) What is our attitude toward those of another faith? (b) What is our attitude toward those of our own faith, but with whom we differ in practice?

Teachers Trained and Paid

In order to obtain thoroughly competent and trained teachers it is required that each teacher be a trained educator, actually engaged in that profession, grounded in the subjects to be taught, and a member of the Jewish faith. To insure thorough discipline on the part of the teachers

voluntary service has been abandoned. This makes it possible to insist upon punctilious attendance and observance of the rules of the school.

Building; Equipment

The school at present is housed in the basement of the synagogue, not the most congenial or best adapted place for a graded school to meet. The floor space, however, is quite ample, and has been divided up into suitable classrooms, which are grouped about a central assembly hall. The rooms are in part artificially lighted, but cheerful. They are furnished with school desks and equipped with every needed appliance in the nature of maps, charts, and supplies for manual work. A large and well-selected reference library adds to the excellency of the equipment.

School Committee

The affairs of the school are managed by the Religious School Committee, consisting of the rabbi, associate rabbis, principal, and eight prominent laymen. This committee is planning the construction of a new Sunday-school building of modern architectural design and with every facility and convenience for educational work.

SAINT AGNES'S CHAPEL, NEW YORK CITY

Grading

Another splendidly conducted graded Sunday school is that of Saint Agnes's Chapel, Trinity Parish (Protestant Episcopal), New York city.

The grading provides for six departments, as follows:

Home: A. 1–4 years (Font Roll); B. Older members.
Primary: A. (Sub-primary) 4–6 years old; B. 6 years; C. 7 years; D. 8 years.
Junior: A. 9; B. 10; C. 11; D. 12.
Middle: A. 13; B. 14; C. 15; D. 16.
Senior: A. 17; B. 18; C. 19; D. 20.
Postgraduate—Advanced classes.

Home Department

One unique feature of the school is its Home Department, which, in addition to providing Bible study work and text-books for invalids and other "shut-ins," undertakes to furnish helps and suggestions to parents for the religious training and nurture of little children not yet old enough to attend the Sunday-school session. The purpose of this work is to secure the unconscious molding of character by means of the home life with which the little child is surrounded. It is suggested to parents that love, patience, courtesy, obedience, and unselfishness may be taught by example, and that it is possible to inculcate even in the child a love for nature and a sense of guardianship over all life. Simple forms of worship and service are indicated for use by and with the children in the home.

Primary Department

In the first or sub-primary grade, designated Primary A, and intended for all beginners from four to six years of age, kindergarten methods of recognized value are employed. Bible stories are used to teach the fatherhood, the love, and the care of God, and the love of Christ for children, together with nature stories teaching the care and protection of young life. In the Primary proper, ages six to eight, Bible stories from Old and New Testament are continued. The Kingdom of God and the Gospel in the Church are the themes about which the entire group of lessons of the upper Primary grades center.

Junior Studies

The work of the Junior Department, ages nine to twelve, is grouped under the following heads: The Church; the catechism; Old Testament his-

tory and geography; a Junior Life of Christ; New Testament history and geography, and stories of Early Church Leaders. The geography work consists in map-making and in locating on these maps the places and events connected with the life of Jesus and the Old Testament narrative studies. In this as in the preceding department the Bible stories are made more real by the use of pictures, models, and objects from the museum.

Intermediate Course

The material for the studies of the Intermediate (Middle) Department, ages thirteen to fifteen, is exceptionally well chosen and adapted for this important period. The subjects of study include the following: (1) Christian duty—including a study of God's law, natural and revealed; the Ten Commandments and Christ's interpretation of them; the laws of the Church; the authority of the Church and her ministry; the state and her officers; parents and social relationships. (2) Christian faith—including a study of the Apostles' Creed, the lives of martyrs and of great missionaries. (3) Old Testament history which is now studied in chronological sequence.

Senior Course

In the course for the Senior Department the subjects of study are Saint Paul and the first Christian missionaries, a senior life of Christ and Church history. A comprehensive survey of the rise and development of the Christian Church down to modern times forms an important part of the course. Attention is also given to the prayer book and hymnal, studied historically and analytically.

Postgraduate Courses

In the Postgraduate Department three courses are offered: one in critical Bible study by books and groups of books, one in church history, English and American, and one in theory and practice of teaching, including child study, Sunday-school organization, administration and grading, curriculum and text-books.

Memoriter Work, Worship, Service

Throughout the courses, especially in the Elementary grades, memory work is emphasized. Selected verses, Bible passages, hymns and responsive services from the church ritual form the subject-matter of this memoriter work. The element of worship is definitely cared for, both in the careful attention given to the program of song and worship for the school and in definite instruction concerning prayer, meditation, and public worship and the significance of all the special services of the church. On the side of practical application the instruction given finds expression in definite lines of personal and social service recommended.

FIRST UNION PRESBYTERIAN SUNDAY SCHOOL

Typical Average School

The First Union Presbyterian Sunday School, New York city, is a typical average school in that its pupils and teachers come for the most part from the middle or industrial classes. The teachers are volunteer workers and are not paid. The housing and other facilities of the school are inadequate, basement, gallery, pastor's study, and choir loft all being preëmpted for classroom purposes. These facts make the successful use of a thoroughly graded curriculum of more significance, since it demonstrates the feasibility

of using such a graded course under conditions not ideal and presenting many practical difficulties.

Distinguishing Feature

The description here given is of the school as the author knew it in 1906. At that time it was under the supervision of the pastor of the church, the Rev. Milton S. Littlefield,[1] better known in Sunday-school circles as the author of a splendid text-book on Handwork in the Sunday School, and since 1907 the efficient Sunday-school pastor of Bay Ridge Presbyterian Church, Brooklyn. At the time referred to the distinguishing feature of the school was the use of manual methods in connection with a graded curriculum.

Types of Manual Work

Manual work of four types is carried on in connection with this graded curriculum, namely:

(1) Illustrative work, including the use of models, pictures, and sandtable scenes to illustrate Bible stories. Thus, for example, the pupils of one class under the direction of their teacher constructed a miniature Arabian tent to illustrate the nomadic life of the exodus journey, while another class constructed a model Oriental house of pasteboard to illustrate some New Testament story. In several classes the making of relief maps of Palestine in sand and paper pulp constituted part of the work.

(2) Geography work as a basis of narrative work. This includes, in addition to the making of the pulp maps already referred to, the tracing

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[1] Since January, 1910, Mr. Littlefield, in addition to his pastorate, has been engaged in writing the text-books for part of the Intermediate Course in the International Graded Series for a syndicate of denominational publishers, including Presbyterian, Congregational, Methodist, and other churches.

THE PLAN OF GRADING AND OUTLINE OF CURRICULUM

SUNDAY SCHOOL OF THE FIRST UNION PRESBYTERIAN CHURCH, NEW YORK CITY

DEPARTMENT	GRADE	AGE	CURRICULUM	
Primary	Beginners	6	Stories and exercises.	
	I	6	Biblical stories topically arranged.	Exercises.
	II	7		Illustrative work: Pictures, blackboard sand-table work.
	III	8	Stories and scenes from the life of Jesus.	Memory work: Texts, passages, creed.
Junior	IV	9	The story of Israel to the time of David.	Memory work. Bible drill.
	V	10	The story of Israel to the return.	Manual Methods:
	VI	11	The story of Jesus's life.	Model work and sand-table scenes. Historical Geography with sand, pulp, and color work.
	VII	12	The story of the apostles.	Narrative notebooks with pictures and maps.
Intermediate	VIII	13	Biographical studies, biblical and historical.	Manual methods as above. Historical parallels.
	IX	14	The life and work of Jesus.	
	X	15	The teachings of Jesus.	
	XI	16	Old Testament history or apostolic history.	
Senior and Graduate	XII	17 and older	Elective courses of study.	Normal class.

MORAL EMPHASIS

To grade III. Simplest moral lessons: Obedience, God's care, etc.

To grades IV–VII. Conscious building and the formation of habits.

To grades VIII–XI. The laws of love and service: conversion.

A selected (eclectic) series of texts, consisting partly of text-books and partly of lesson quarterlies, is used.

of campaigns and journeys on line maps, the making of maps in color showing the rise and fall of kingdoms and the sweep of history.

(3) Notebook work, constituting the norm of the whole. The pupils of every grade above the Primary are required each week to write in their notebooks a short account of the lesson of the preceding Sabbath. This account is based sometimes on the lesson as outlined in the text-books and sometimes on the teacher's story.

(4) Stereograph pictures of places studied, used with the stereoscope. The manual work for the whole school is directed by special teachers, the classes going in rotation to a special room equipped as a manual work laboratory.

Plan of Grading

The curriculum as indicated in the accompanying outline provides for four departments above the Beginners. The numbering of the grades begins with the first year of the Primary and continues up through the Junior, Intermediate, and Senior Departments. The grading of the last named department, however, is not complete.

Type Schools

From the survey of the schools considered in this chapter it is clear that a thoroughly graded curriculum is not an ideal which is beyond the possibility of attainment by the average Sunday school. The schools described are typical of a great many others equally successful in their conduct of graded instruction. Not only has the example of centrally located schools such as those described been followed by many others, but courses of study prepared by denominational and other publishers have found wide acceptance.

XII

DENOMINATIONAL AND INDEPENDENT COURSES AND TEXT-BOOKS

Denominational Courses

VARIOUS denominations and religious fellowships in the United States have for years provided for their own Sunday schools more or less carefully graded courses of religious instruction. Among such courses may be mentioned those prepared under Protestant Episcopal auspices by various boards and commissions for separate diocesan organizations or federated groups of such organizations; a curriculum for Jewish religious schools, the Bible Study Union and other courses.

Protestant Episcopal Schools

No branch of the Christian Church in America has in recent years stood for higher educational ideals in Sunday-school work than the Protestant Episcopal. In all the larger cities of the United States and in many rural communities this denomination has inaugurated and successfully conducted graded courses of religious instruction. A General Board of Religious Education of the General Convention acts as a clearing house for these diocesan organizations and aids in a supervisory way in directing the Sunday-school movement for the entire Church. To the influence of these diocesan and general Sunday-school commissions is to be ascribed in a large measure the high standard of grading that is the rule in many of the Sunday schools of this denomination.

Joint Commission Opinion

As early as the General Convention of 1907 a Joint Commission on Sunday School Instruction[1] put itself on record as follows:

> The Commission is of the opinion (1) That better instruction must be provided for the Sunday school; (2) That the course of study for Sunday schools must be improved; (3) That the Sunday school must receive more careful grading and a more complete equipment; (4) That the Church must minister more richly to the spiritual life of the child, and the Sunday school must be kept in closer touch with the Church; (5) That general work in behalf of the Sunday school should be more efficiently organized.

More Careful Grading Advocated

Each one of these points is elaborated in the printed report of the Commission, definite suggestions being made as to the best way of realizing the improvement desired. Concerning more careful grading the report says:

> The multiplicity and diversity of lesson-courses and curricula which mark the Sunday-school situation to-day are to many a cause of discouragement or alarm. But the Commission views this diversity with hopefulness, and believes that out of it will come those true educational principles which are destined to prevail. The ultimate goal is not uniformity, but agreement upon the principles which lie at the root of religious education. It is toward such a statement of principles, and not toward a detailed curriculum, that the Commission has labored.

Statement of Principles

The statement of principles referred to covers the work of all departments of the school, and indicates for each both the aim and the material of instruction. We quote the statement in full:

> (1) Primary Department. (Embracing the Kindergarten and ages up to about eight.) Aim.—To plant in the heart of the child those first truths of Christianity which underlie the Lord's Prayer, the Creed, and the

[1] Superseded in October, 1910, by the General Board of Religious Education.

Ten Commandments, viz.: God's love, care, wisdom, power—which form the basis for inculcating obedience and love, and inspiring reverence and worship in the child. Material.—Stories from the Old Testament and from the New Testament; stories from nature, from daily life, and from the mission field. Memory Work.—Simple poems; selected Bible verses and hymns; the Lord's Prayer; the 23d Psalm; simple prayers; grace at meals, and proper devotional forms for home use.

(2) Junior Department. (Ages, 9–12.) Aim.—The moral education of the child, the deepening of his sense of duty to others, the direction of his social relations and activities, and the establishment of moral and religious habits. Material.—The life of Christ in story; the Christian year; the catechism (elementary); the prayer book; Old Testament stories (as in the preceding department, but more biographical in form); elementary study of the life of Christ; missionary history studied in its great characters. These subjects should be accompanied by the self-activity of the child in map and manual work. Spiritual Life.—The worship of the Church; the adaptation of offices of devotion to the need of the child; the cultivation of private prayer at home and in the church. Memory Work.—Collects; canticles; selected psalms, hymns, and passages of Scripture; suitable selections from other literature.

(3) Middle Department. (Ages, 13–16.) Aim.—The building of a strong, devout, helpful Christian character. This period includes the years in which the largest percentage come to confirmation and personal religious confession, or, on the other hand, take the fatal steps toward evil. Emphasis is to be placed on the personal life, the realization of the principles and teachings of our Lord, his authority as a teacher and an example. Material.—Old Testament history as the moral development of a nation; its type characters, great events, crises; a more advanced study of the life of Christ; his moral and spiritual teachings; the beginnings of the Church; missionary expansion; leaders of Christian history; church worship; typical forms of Christian and social service. Spiritual Life.—Confirmation and the holy communion; private and public worship; prayer for others, for the world, the Church, the diocese, the parish; for those newly confirmed, the unconfirmed;

for those who are careless, and for the development of personal interest in others.

(4) Senior Department. (Ages, 17–20.) There should be a clear distinction between the regular Sunday-school course and the studies of later years. A determining point analogous to graduation should be reached. This period presents the last opportunity most will have for consecutive study. It should therefore cover such subjects as will best fit the pupil for his future as a Christian and as a churchman. Aim.—The determining of Christian character; moral conviction; comprehension of the divine origin and mission of the Church; responsibility for carrying on the work of Christ. Material.—The prayer book; Christian doctrine; church history; church polity; missionary work; the Bible studied in sections, by periods, by books, e.g., the Psalter, Messianic prophecies, the teachings of the Lord Jesus, selected epistles. Spiritual Life.—Emphasis upon the corporate life of the Church; common worship, fellowship, and service.

(5) Postgraduate Department. Either (a) Normal Course. Aim.—The preparation of persons for service as teachers. Material.—The study of child nature; principles and methods of teaching; Sunday-school organization and administration; synthetic study of the Old Testament; the life of Christ; the history and worship of the Church. Or (b) Elective Courses. Aim.—The broadening of Christian knowledge in the individual and the home, leading to deeper interest in the work and worship of the Church, and the cultivation of home and family worship. Material.—Studies in Bible history; the history of the canon of Scripture; prayer book; liturgies; the social service of Christianity.

A CURRICULUM FOR JEWISH RELIGIOUS SCHOOLS

A Guide for Teachers

A curriculum intended for general use in Jewish religious schools has been prepared by a board of editors under the direction of one of the professors of Jewish literature at Yale University and principal of the Free Synagogue Religious School, New York city. It is admitted by the editors that the curriculum was inspired by the movement toward graded courses

of study in the Sunday schools of North America. At the same time the course of study presented differs from the International Graded Series in that it is intended to serve merely as a guide to teachers, with a number of text-books indicated in connection with the outline for each grade. No effort has been made to grade the material closely by separate years, although the outline prepared for the ages from six to sixteen is divided roughly into nine grade units. Each of these is, however, intended to be flexible, overlapping the next grade in both directions. Thus, for example, the first grade is intended for pupils from six to eight years; the second for ages seven to nine, and the eighth grade for ages thirteen to fifteen.

In Book Form

The curriculum is printed in book form. The work for each grade is outlined under five headings, as follows:

Outline

I. The Aim of the Class:
   1. Religious.
   2. Ethical.
II. Method of Class Organization (indicating the size of classes, length of session, method of teaching, etc.).
III. Course of Study (indicating the theme or title of the work for the year, with sub-titles for separate lessons or groups of lessons).
IV. Memory Work (indicating psalms, prayers, and hymns for memorization).
V. Social Service (indicating definite ways by which the religious and ethical teaching of the lessons may be put into daily practice).

A carefully selected list of reference books for the teachers is indicated in connection with the statement concerning the course of study.

The work suggested for the several grades

Social Service Illustrations

under the heading of social service is worthy of brief special mention. A few examples will be more illuminating than a simple description. Thus, for the second grade the suggestions include the following:

1. Contributions taken in class for the school guild, a charitable organization composed of all the children of the school.
2. Let the teacher point out definite ways in which the pupil can help his father, mother, brother, teacher, and friends, and put constantly into practice the ethical lessons of the course.
3. The children should be led to use every chance to feed animals, especially to care for disabled cats and dogs, to raise plants for gifts to poor or sick children, to bring clothes, fruit, toys, and other objects to school as gifts for the needy, to become members in helpful organizations, such as the Society for the Prevention of Cruelty to Animals.

For the third year the additional suggestion is made that the pupils write letters and send personal gifts to children in hospitals, orphan asylums, and to "shut-ins" at home. For each year additional forms of worthy service are indicated, the earlier ones not being omitted, culminating in the ninth year with the following list of suggestions:

1. Membership and active work in synagogue and temple. Simple investigations and reports on civic problems involving ethics, morals, and religion.
2. Membership in peace societies, civic improvement leagues, fresh air organizations, societies for the prevention of cruelty to children, to animals, etc.
3. Care and consideration for the unfortunate, the weak, the aged, the unpopular, for servants, for animals, trees, parks, etc.
4. Assisting the school and synagogue. Service in the choir, as an usher, in the school, orchestra, at social functions. Visiting absent pupils and helping them in their omitted studies. Messenger service, framing pic-

tures, coloring mottoes, making bulletin boards, etc. Assisting the teacher, the librarian, taking charge of the school record board. Selecting books for the school library. Taking part in social entertainments to be given in social or charitable institutions. The making of scrap-books to be sent to children in hospitals. A Bible text illustrated by a good picture cut from a magazine stimulates study without the pupil's knowing it and brings cheerfulness to the sick. School or class picnics, nature-study walks, visits to public institutions, under guidance of the teacher. Fathers and mothers should often be invited on these excursions.

Religious and Ethical Aims

The course of study is definitely religious and ethical in aim. The subject-matter is taken exclusively from the Old Testament and other earlier and later Jewish history and literature.

With the third grade the consecutive study of Hebrew history is begun, four full years being devoted to Old Testament history from Abraham to Judas Maccabæus. The aim of this historical study is indicated in the expressed aim for the sixth grade, which reads:

(1) To impart a knowledge of Israel's biblical leaders and of the central meaning of their time. (2) To inspire reverence for God as the Lawgiver in the physical, scientific, and moral world, and the feeling that God has appointed in his world's purpose a distinct mission for the Jew—a mission well defined, especially by Israel's later prophets.

VII. Seventh Grade:

Title of Course: The Defenders and Early Rabbis of Judaism from Judas Maccabæus to the Completion of the Talmud (B. C. 165 to A. D. 500). In addition to the historical purpose clearly defined in the aim, the religious aim of this year is expressed as follows: "In a simple manner to present God as a spiritual power working for righteousness and to inspire a feeling that the pupil must hopefully array himself on God's side in the attempt to realize the mission of the Jew." The ethical aim for the year is expressed thus: "To build up a pure, optimistic, hero-worshiping boy or girl with clear ideals of justice and of service."

The work of the ninth year is a study of "The Jewish Religion—Its Meaning, Its Demands, and Its Ideals." The aims of this year culminate in confirmation, by means of which the pupil is initiated into the fellowship of synagogue workers.

BIBLE STUDY UNION COURSES

Bible Study Union Courses

The Bible Study Union (Blakeslee) Graded Lesson Courses, first published in 1891, aim to provide a complete system of connected and graded Bible study for the Sunday school. Two separate and distinct courses of study for the entire school are offered. The older of these

Old Series

provides for six series of lessons, each divided in turn into four separate departmental courses, one for children, one for boys and girls, one for young people, and one for adults. In the first and second courses the lessons are based on Bible stories designed to familiarize children with the events recorded and with the religious truths suggested by them. The third course consists of connected biography and history, and the fourth of topics for discussion derived from the Scripture used in the third course. The scheme of grading does not contemplate that all the courses offered shall be taken by any given pupil in passing up through the several grades of the school.

A New Completely Graded Series

Under the influence of the general movement toward more carefully graded curricula the Union has prepared another Completely Graded Series intended to be more in harmony with the principles of modern child psychology and pedagogy. Among the general characteristics claimed for this series are these:

DEPARTMENT	AIMS	COURSES
Ages 4–5 **Beginners**	(Courses to be announced)	
Ages 6–8 **Primary**	**AIM.** To awaken feelings of love and trust, and cultivate habits of obedience to parents, to teachers, to God.	*First Year.* **GOD THE LOVING FATHER** Preparing a Home for His Children. *Second Year.* **GOD'S LOYAL CHILDREN** Learning to Live Happily Together. *Third Year.* **JESUS' WAY OF LOVE AND SERVICE.**
Ages 9–12 **Junior**	**AIM.** To lead to a desire for God's control and direction in life by a study of Biblical and other characters; also to establish habits of worship and helpfulness, and to make the pupil familiar with the chief persons and events of Biblical history.	**THE JUNIOR BIBLE** *First Year.* **Part I. EARLY HEROES AND HEROINES.** Abraham to Solomon. *Second Year.* **Part II. KINGS AND PROPHETS.** From Rehoboam to Herod. *Third Year.* **Part III. LIFE AND WORDS OF JESUS.** Stories from the Gospels. *Fourth Year.* **Part IV. CHRISTIAN APOSTLES AND MISSIONARIES.**
Ages 13–16 **Intermediate**	**AIM.** To bring the adolescent into vital relations with Christ and the church.	*First Year.* **HEROES OF THE FAITH.** Leading characters from Biblical and secular history. *Second Year.* **CHRISTIAN LIFE AND CONDUCT.** Biblical and modern laws as related to the Christian life of to-day. *Third Year.* **THE LIFE OF JESUS.** From the four Gospels. *Fourth Year.* **RECORDS OF THE FAITH.** The Bible as literature.
Ages 17–20 **Senior** — Elective Group A	**AIM.** To inspire a love for the Christian religion and worship, by making clear what Christianity is, what it has done, and what it is doing, and to ally the individual with modern religious and social movements.	**A. THE DEVELOPMENT OF CHRISTIANITY.** *First Year.* **PREPARATIONS FOR CHRISTIANITY.** As found in the Old Testament and the teachings of Jesus. *Second Year.* **HISTORY OF CHRISTIANITY.** From Apostolic times to the present. *Third Year.* **THE CONQUERING CHRIST.** A survey of Christian missions. *Fourth Year.* **THE MODERN CHURCH.**
Ages 17–20 **Senior** — Elective Group B	**AIM.** To lay historic foundations for a strong, practical faith, and to give future Sunday school teachers the Biblical equipment required for effective work.	**B. BIBLICAL HISTORY** *First Year.* **HEROES AND CRISES OF EARLY HEBREW HISTORY.** *Second Year.* **FOUNDERS AND RULERS OF UNITED ISRAEL.** *Third Year.* **KINGS AND PROPHETS OF ISRAEL AND JUDAH.** *Fourth Year.* **LEADERS AND TEACHERS OF POST-EXILIC JUDAISM.**
Adult	(Courses to be announced)	

1. A close and careful adaptation of the lesson material and methods of study to the needs of the pupil at each successive period of development.
2. A study of the Bible by the most effective modern methods.
3. A supplementing of the Bible by such other material as will best promote religious and moral development.
4. A practical application of the teachings of the Bible, with the aim of cultivating social as well as individual morality and spirituality.
5. A constant endeavor to inspire and direct the pupils in giving expression to moral and religious truth.
6. The lessons for each year are so arranged that they can be used for nine months or twelve months.

Courses Outlined

The new series when completed will provide six departmental courses covering seventeen grades, for pupils between the ages of four and twenty-one; also a number of elective courses for adults. The division of the series into departmental courses follows the same plan as the International Graded Series described in the next chapter. The courses already announced as ready are indicated in the tabulation given on the preceding page. A brief description of each will indicate more clearly the general scope and purpose of the series.

Beginners Course

The two years' course of the Beginners Department is at the date of this writing still in preparation.

Primary Course

The general aim of the course for the Primary Department is "To awaken feelings of love and trust and to cultivate habits of obedience and loyalty to parents, to teachers, and to God." Bible and other stories are used as the basis of instruction. Care has been taken to keep within the child's range of understanding and experience, and to make each lesson real to him by applying it to his own everyday life. The stories are topically arranged.

Junior Course

The Junior Course takes special cognizance of the peculiar forms of service and activity characteristic of this age. The plans for the pupils provide for suitable home and class work, including the mounting of pictures,

the writing of Bible stories, the binding of separate lesson leaves into a book, which when completed constitutes an illustrated "Junior Bible" of selected stories written by each pupil for himself.

Intermediate Course

The Intermediate Course aims to provide for the special religious needs of adolescents. In the first year the purpose is to develop admiration for the Christian type of life and some realization of the different spheres of Christian heroism. This is followed in the second year by studies in Christian life and conduct, presenting the particular rules and standards which all Christians endeavor to follow, the purpose being to assist the pupil in making the transition from childlike obedience in conduct to an intelligent and freely willed emulation of the Christian ideal. These two courses are followed by a more complete study of the life of Christ, and in the fourth year by a study of the Bible as containing the records of the faith.

Senior Course

In the Senior Department the pupil is given an option of two courses, the one dealing with the development of Christianity, and the other offering a more thorough study of Old Testament history. The purpose of the first of these courses is to bring the pupil into touch with modern religious and social movements after first giving to him a comprehensive grasp of the religion of Israel and a larger realization of its ideals in the religion of Jesus Christ, and the organization and development of the Christian Church.

Both memory and manual work are provided in connection with each departmental course. The staff of consulting editors and lesson writers includes a number of prominent authorities in the field of religious education. Altogether the course is among the very best available, and points the way toward a brighter future in religious teaching in the Sunday school.

UNITARIAN SUNDAY-SCHOOL COURSES

The Unitarian Sunday School Society publishes two systems of lesson study, together with many additional manuals and text-books for optional use in the several grades and depart-

ments of the school. The more recent of the two complete courses published and the only one which can be called in any sense a real graded course, is known as "The Beacon Series of Graded Manuals." This series has been prepared by a group of active Sunday-school workers in coöperation with experts in education and psychology. It avowedly aims to present religious material in a rational constructive manner, and offers carefully graded subject-matter for pupils of various ages from six to seventeen. Organically the course is divided into twelve yearly units for three groups or departments of four units each, Primary, ages six to nine; Junior, ages ten to thirteen; Senior, ages fourteen to seventeen. The various manuals are graded to meet the needs of the age for which they are intended both in the selection of material and in the lesson treatment. In the treatment of biblical material an attempt has been made to avoid critical methods, while at the same time accepting the result of the most advanced biblical criticism. In the use of non-biblical material the selection has proceeded upon the assumption that "whatever is vitally related to religious development is suited to Sunday-school use." The text-books are in booklet form for pupils, with an enlarged manual edition for teachers accompanying each course. The complete course of twelve years covers the following subjects:

PRIMARY:

1. First Book of Religion.
2. Stories from the Old Testament.
3. Stories from the New Testament.
4. World Stories.

JUNIOR:

5. The Bible and the Bible Country.
6. Hebrew Beginnings.
7. Hebrew History:
   Old Testament Narratives, Part II.
8. Jesus of Nazareth.

SENIOR:

9. Work of the Apostles.
10. Movements and Men of Christian History.
11. Comparative Studies in Religion:
    An Introduction to Unitarianism.
12. The Bible as Literature.

The other series of lessons offered for Unitarian schools is known as "The One-Topic Three-Grade Series." It is, strictly speaking, a system of uniform lessons with one and the same lesson for the whole school. The course has a marked advantage over the International Uniform System, however, in the fact that the subject-matter is graded in such a way that the study proceeds from the Old to the New Testament and from the New Testament to early and later church history in regular sequence as shown in the following outline:

THE ONE-TOPIC THREE-GRADE SERIES:

1. Early Old Testament Narratives.
2. Story of Israel (Twenty Lessons).
3. Great Thoughts of Israel (Twenty Lessons).
4. Scenes in the Life of Jesus (Thirty-six Lessons).
5. Teaching of Jesus (Twenty Lessons).
6. Beginning of Christianity (Twenty Lessons).
7. Beacon Lights of Christian History (Forty Lessons).

Professor Pease's Outline

This survey of graded lesson courses would be incomplete without at least a passing mention of the Bible-School Curriculum outlined by Professor Pease in his book devoted to this subject.[1]

[1] An Outline of a Bible-School Curriculum. By George William Pease.

This book aims to present in detail a course of study covering all departments of the Sunday school. The outline for each department follows an extended psychological analysis of the period of child life covered, and is accompanied by suggested lesson plans and special bibliographies. It is but fair to say that the work of Professor Pease has directly or indirectly influenced much of the more recent literature which has appeared on the subject, and that the curriculum which he outlined has guided many earnest workers in their effort to reconstruct Sunday-school instruction along educational lines. We here give a brief synopsis of the course as a whole:

THE PRIMARY DEPARTMENT

KINDERGARTEN GRADES

Source of material: *Nature.*

Teaching a revelation of *God the Workman.* Power, wisdom, love, rule; basis for reverence, trust, love, obedience.

PRIMARY GRADES

Sources of material: Nature, *Bible,* missionary literature.

Teaching a revelation of *God the Loving Father.*

Sec. 1. Providing for his children's needs.
Sec. 2. Providing wise laws.
Sec. 3. Providing guidance and help.

JUNIOR DEPARTMENT

Sources of material: *Bible,* missionary literature.

Teaching a revelation of *God the World-Ruler.*

Sec. 1. Ruling and blessing a people.
Sec. 2. Ruling and blessing the nations.
Sec. 3. Ruling and blessing the world.

INTERMEDIATE DEPARTMENT

Sources of material: *Bible,* biographical literature.

Teaching a revelation of *God the Character-Former.*

Sec. 1. Biographies of Old Testament characters.
Sec. 2. Biographies of New Testament characters.
Sec. 3. Biographies of characters of post-apostolic times.

SENIOR DEPARTMENT

Sources of material: *Bible*, special literature.
Teaching a revelation of *God the Source of Truth.*
Sec. 1. The Christian religion.
Sec. 2. Fundamental religious truths.
Sec. 3. The other great religions of the world.

ADULT DEPARTMENT

Sources of material: *Bible*, special literature.
Teaching a revelation of *God the Eternal King.*
All work in this department elective. Each class elects subjects as will be the most helpful and interesting.

The Use of Text-Books

A new dignity and value is given to Sunday-school instruction through the use of text-books such as the graded curriculum presupposes. In addition to the series of text-books issued in connection with the several courses of study which have been outlined above, many others suited to use in graded Sunday-school instruction are available. Among these two separate series, prepared especially for use in the Sunday school, deserve to be specially mentioned.

University of Chicago Series

One of these is the "system of graded text-books for religious education in the Sunday school," issued by the University of Chicago Press. This series is noteworthy in that it is prepared and edited with the coöperation of the faculty of a recognized educational institution. It comprises eighteen or more volumes covering all grades from the Kindergarten to the Adult Department. These are further supplemented by a number of courses for adult study prepared by the American Institute of Sacred Literature. A careful examination of these texts, together with

an experimental use of a number of them in a graded school of religious instruction, of which the author was for a time the principal, has led him to a twofold conclusion with regard to the series: (1) The work of the several text-books, especially those intended for the Junior and Intermediate grades, seems to be somewhat difficult for average pupils of the ages for which the separate texts are intended. (2) The text-books are of a uniformly high standard of excellence.

Keedy Series

A second series of graded text-books intended especially for the Sunday school is that issued by the Graded Sunday School Publishing Company of Boston, and edited by the Rev. John L. Keedy. These books are planned for pupils from twelve to eighteen years of age. There would seem to be too much uniformity in the form and arrangement of the several text-books and between the separate lessons of the individual texts. The same text-book is, moreover, designated for use by all pupils between the ages of thirteen and seventeen years inclusive, which in itself is absurd. The texts have the merit of requiring independent Bible reading and study on the part of the pupils and of requiring further a certain amount of written and other manual work in connection with a pupil's notebook accompanying each course.

Separate Text-Books

In addition to these series of connected text-books covering larger portions of the Sunday-school curriculum there are available a steadily increasing number of separate text-books of study prepared with great care and intended for certain specified grades and ages.

XIII

THE INTERNATIONAL GRADED COURSE

Product of Experience

It is not surprising that after all these years of increasingly successful experimentation on the part of individual churches and denominations, and under the inspiration of the example set by leading educators and university professors, there should be evolved an International Graded Course of study to supersede the old uniform lesson system. Nor is it to be wondered at that the graded lessons thus developed should incorporate the best features of many courses already in successful operation. Those intrusted with the actual outlining of the various sections of this course are men and women of unusual equipment, of practical experience in graded schools, and of large acquaintance with the work being done in all parts of the Sunday-school field. The International Graded Course, therefore, is the product of actual and wide experience, as an examination and comparison with the courses already presented will clearly demonstrate.

Properly Constructed

But experience is ever widening and growing. It is dynamic and progressive. Therefore, its product also must have within itself room for improvement. A course of study which grows out of experience is not completed in a day nor in a year. It is the resultant of a slow process of addition, emendation, and elimination. This is true of the new graded course under discussion. This course is not yet completed, but it is being

constructed properly. The several departmental sections of the course are ready in outline. These cover the work of the Elementary and Secondary grades. Subcommittees under the direction of the International Lesson Committee are engaged in preparing the courses for each grade within the several departments in detail, having begun with the first year's work for each of the departments.

Text Books

The work of the lesson committee ceases with the preparation of detailed outline of the course for each grade and department. The selection or preparation of text-books is left to the several denominations and to such other publishers and societies as may desire to enter the field. Our analysis of the course at this point will confine itself to the general and detailed outlines thus far released for publication by the lesson committee. A brief statement regarding text-books will be made at another point in our discussion.

Departmental Grouping

The new graded course is arranged in units of one year, and is thus adaptable to any plan of departmental classification. The grouping of the work into departments is, however, in harmony with the generally accepted usage and terminology of denominational and interdenominational Sunday-school workers. The age limits for the respective groups are as follows:

Beginners Department; age of pupils, 4 and 5 years, corresponding to the Kindergarten age in the public schools.

Primary Department, three years; age of pupils, 6–8 years.

Junior Department, four years; age of pupils, 9–12 years.

Intermediate, four years; age of pupils, 13–16 years.

Senior, four years; age of pupils, 17–20 years.
Advanced; age of students, 21 years and older.

The School Year

The work of the several grades in the Beginners, Primary, and Junior Departments is alike in that fifty-two lessons are provided for each year. It is, however, intended that the school year be observed, the work for the several years being planned in each case to begin with October and to end with June. The lessons for July and August, while offering valuable supplementary matter in connection with preceding years' work, are not essential to the complete aim of the year. In a similar way the lessons planned for the month of September are of a preparatory nature, leading up to the work for the following year, which properly begins in October.

Material

The lesson material for the several courses is, as far as possible, taken from the Bible, but nature stories, missionary literature, temperance facts, and stories from church history are also used. The knowledge already in possession of the pupil through his public-school work has been taken into consideration in planning these courses, while the average natural ability of the pupils of a given age has governed the selection of the subject material.

Purpose

The purpose of the course in general is stated as follows:

To meet the spiritual needs of the pupil in each stage of his development.

The spiritual needs broadly stated are these:

(1) To know God as he has revealed himself to us in nature, in the heart of man, and in Christ.

(2) To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship.

(3) To know and do our duty to others.
(4) To know and do our duty to ourselves.

THE BEGINNERS COURSE; AGES, 4 AND 5

Aim

The special aim of the Beginners Course, as stated by the subcommittee intrusted with its preparation, is:

To lead the little child to the Father by helping him
(1) To know God, the heavenly Father, who loves him, provides for and protects him.
(2) To know Jesus the Son of God, who became a little child, who went about doing good, and who is the Friend and Saviour of little children.
(3) To know about the heavenly home.
(4) To distinguish between right and wrong.
(5) To show his love for God by working with him and for others.

Story Titles

The title of the lessons in the Beginners, as in the Primary Department, are story titles, simply worded, and grouped under more general themes, to each of which several successive lessons are devoted. The themes for the first year of the Beginners course indicate in a general way the plan. The numerals following the several themes refer to the lessons devoted to each:

THEMES FOR THE FIRST YEAR

Themes

I. The Heavenly Father's Care. Stories 1–7.
II. Thanksgiving for Care. Stories 8–10.
III. Thanksgiving for God's Best Gift. Stories 11–13.
IV. Love Shown through Care. Stories 14–19.
V. The Loving Care of Jesus. Stories 20–25.
VI. God's Care of Life. Stories 26, 27.
VII. Our Part in the Care of Flowers and Birds. Stories 28, 29.
VIII. Duty of Loving Obedience. Stories 30–36.
IX. Love Shown by Prayer and Praise. Stories 37–39.
X. Love Shown by Kindness (to those in the Family Circle). Stories 40–43.
XI. Love Shown by Kindness (to those outside the Family). Stories 44–52.

Development of Themes

The themes for the second-year Beginners are related in thought to those of the first year. In the outline for each year the separate themes have been worked out with marked success. Thus the Christmas theme, "Thanksgiving for God's Best Gift," runs through three lessons, two of which are devoted to the shepherd passage in Luke's narrative (Luke 2. 1-20), and one to Matthew's story of the visit of the wise men (Matt. 2. 1-11). This Christmas theme is in turn preceded by three preparatory lessons on thanksgiving for good gifts, leading up naturally to the Christmas story and the thought of God's greatest gift to man. Contrasted with the International Uniform Lesson Series, in which the Christmas lesson, when not crowded out altogether by preparation and rehearsals for the Christmas entertainment, too often formed an abrupt break for a single Sunday in an unrelated series of lessons from Old or New Testament, this new Beginners course clearly offers a better opportunity to treat this theme of all themes with the fullness which its importance demands.

Concrete Example

Perhaps the topic which has been most successfully developed in connection with the first year's work is the one on "The Loving Care of Jesus" (Theme V, Lessons 20-25). The story titles of the consecutive lessons under this theme will suggest the possibilities which it offers for splendid work with little people. These story titles are as follows:

Lesson 20. Jesus Caring for Hungry People (Feeding the Five Thousand, John 6. 1–13).

Lesson 21. Jesus Caring for a Sick Boy (The Nobleman's Son Healed, John 4. 46–53).

Lesson 22. Stories 20 and 21 Retold.
Lesson 23. Jesus Loving Little Children (Mark 10. 13–16).
Lesson 24. Children's Love for Jesus (The Story of the Triumphal Entry and the Children in the Temple Court, Matt. 21. 6–11, 14–16).
Lesson 25. Stories 23 and 24 Retold.

This theme represents the sort of narrative grouping which a mother or teacher would instinctively make in seeking to acquaint the young child with the character of Jesus. The memory verses which accompany this group of lessons are only two in number, namely:

"We love, because he first loved us." 1 John 4. 19.
"Suffer the little children to come unto me." Mark 10. 14.

Improvement over Old Uniform System

The improvement of such a course of lessons for young children over the old uniform lessons, dealing in turn with sections from Old and New Testament narratives without regard to the needs of the pupil, is so obvious as to need no special comment. The writer is reminded in retrospect of the Sunday morning only a few years ago when he took his four-year-old boy to the Beginners Department of a large city Sunday school. Staying a little while to observe the lesson, he was interested more than edified by the endeavor of the teacher to explain to the little folks the passage from Mark 12. 18-27, the substance of which is contained in the question, "Whose wife shall she be in the resurrection?" Under the new system the teacher of small children will not be compelled to attempt the impossible in the matter of adapting the story of the lesson passage to

the needs of her pupils. For this step forward we thank God, and in the prospect of the future we take courage.

THE PRIMARY COURSE. GRADES I-III; AGES, 6-8

Material

The Primary course, like the Beginners, consists of a consecutive series of lessons with story titles simply worded. No attention has been paid to either history or chronology in the selection of the subject material for these lessons. Provision is made at the end of each theme for the retelling of the stories grouped under it, for a generalization, or for both a retelling and a generalization. This is a commendable concession to the children's love for repetition, and their manifest interest in that which is familiar. The Christmas and Easter themes are in the Primary course developed each year on a different plane.

Aim

The aim of the three-year Primary course is stated as being:

> To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child:
>
> 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience.
>
> 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will.
>
> 3. To build upon the work of the first and second years by telling (1) about people who chose to do God's will; and (2) how Jesus by his life and words, death and resurrection, revealed the Father's love and will for us; (3) such stories as will make a strong appeal to the child and arouse within him a desire to choose and do that which God requires of him.

Themes First Year

In the selection of the themes and lessons for the first year a special aim has been "To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience." Beginning with two lessons on the theme "God the Creator and Father," taken from the first chapters of Genesis, the course for this first year follows in a general way a familiar series of Old Testament stories illustrating the following consecutive themes:

God the Loving Father and His Good Gifts,
God's Care Calling Forth Love and Thanks,
Love Shown by Giving,
God's Best Gift (Christmas Theme),
God the Protector,
God Rescuing from Sin,

together with other similar subjects.

Second and Third Years

In the second year's work, which builds upon the teaching of the first year, the themes and lessons chosen are such as tend to show how children may express their love, trust, and obedience in service. As a background for this teaching the work of Jesus as a helper and comforter is presented in a series of well-chosen story lessons from the gospel narratives. In the third Primary year the special aim of the course is further developed by means of a series of themes and stories telling of people choosing to do God's will. Such stories especially are selected as tend to arouse within the child the desire to choose and to do the right.

JUNIOR COURSE, GRADES IV TO VII; AGES, 9-12

In the preparation of the Junior course the committee has clearly taken cognizance of sev-

eral important characteristics of child life during this period. Before the material for the course was selected the two main crises of spiritual awakening were carefully considered. A study of the full harmonic life of Christ was postponed as belonging properly to the Intermediate period (ages 13-16), the time at which the second of these spiritual crises occurs. With this decision reached the committee worked backward, outlining the material for each year back to the beginning of the Junior period, and then built up the course to culminate in the fourth Junior year, when the first marked religious crisis of life may normally be expected. **Important Characteristics**

The dawn of the historic sense is recognized in the introduction, during the first two years, of story and biographical material chronologically arranged in periods, while in the last two years the studies comprise on the whole a continuous though not necessarily complete history. **Traits Recognized**

The period of child life covered by these lessons forms the beginning at least of the strongest memory period, and is preëminently also a habit-forming age. The first of these facts is recognized by the use of additional memory work, many psalms and other connected passages of Scripture being indicated for memorization. These memory selections are chosen largely to supplement the teaching of the group of lessons with which they are connected, though it is not considered essential that they shall in every case bear directly on the truth of the lesson proper. A recognition of the importance of this period in habit formation is evident in the statement of **Memory; Habits**

the fourfold aim of the course, which in the words of the committee is stated as being:

Aim

To awaken an interest in the Bible, and love for it; to deepen the impulse to choose and to do the right.

To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work.

To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love for the right and hatred for the wrong.

To present Jesus as our example and Saviour; to lead the pupil to appreciate his opportunities for service, and to give him a vision of what it means to be a Christian.

The outline of material for the four years of the Junior work are as follows:

FIRST YEAR

I. Stories of the Beginnings. Lessons 1–7.
II. Stories of Three Patriarchs. Lessons 8–20.
III. The Story of Joseph. Lessons 21–26.
IV. Stories of Moses and of His Times. Lessons 27–39.
V. Stories that Jesus Told. Lessons 40–48.
VI. The Journeys of Moses. Lessons 49–52.

SECOND YEAR

I. Stories of the Conquest of Canaan. Lessons 1–8.
II. Opening Stories of the New Testament. Lessons 9–11.
III. Incidents in the Life of the Lord Jesus. Lessons 12–26.
IV. Where the Lord Jesus Is Now. Lessons 27, 28.
V. Early Followers of the Lord Jesus. Lessons 29–35.
VI. Later Followers of the Lord Jesus. Lessons 36–43.
VII. Stories of the Judges. Lessons 44–52.

THIRD YEAR

I. The First Three Kings of Israel. Lessons 1–18.
II. The Divided Kingdom. Lessons 19–35.
III. Responsibility for One's Self, Neighbor, and Country. Lessons 36–39.
IV. The Exile and the Return. Lessons 40–48.
V. Introduction to New Testament Times. Lessons 49–52.

FOURTH YEAR

I. The Gospel of Mark. Lessons 1–26.
II. Studies in the Acts. Lessons 27–39.
III. Stories from Lives of Later Missionaries. Lessons 40–52.

Missionary Biography

In addition to the Bible material used there are introduced into the Junior course at appropriate points stories from church history and series of biographical missionary studies, including life sketches of well-known missionaries, as, for example:

William Carey (India, 1793).
Robert Morrison (China, 1807).
David Livingstone (Africa, 1841).
Mary Moffat (wife of Livingstone).
Marcus Whitman (Oregon and Washington, 1842).
John C. Paton (New Hebrides, 1858).
Jerry McAuley (Water Street Mission, 1872).
Joseph Neesima (Japan, 1874).

The stories and biographical sketches used have been selected for their intrinsic interest and simply arranged in chronological order. They thus form a basis for later studies in both church and denominational history, which form a part of the Intermediate and Senior courses.

INTERMEDIATE COURSE. AGES, 13-16

Aim

The Intermediate course takes cognizance of the peculiar character and needs of the adolescent period. Its aim is:

To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service.

The outline of material for the four years of

Material

the course reveals emphasis on the biographical-historical material in the first two years, leading up to a harmonic study of the life of Christ in the third year, or at fifteen, which, according to such statistics as are available on the subject, is the age of most frequent conversion. The Studies in Christian Living indicated in the fourth year follow in natural sequence. The material of the course as indicated in the printed outline is as follows:

FIRST YEAR

I. Leaders of Israel. Biographical Studies in the Old Testament, with the Geographical and Historical Background. Lessons 1–39.
II. Religious Leaders in North American History. Lessons 40–48.
III. Temperance Leaders in North American History. Lessons 49–52.

SECOND YEAR

Biographical Studies from the Time of Christ to the Present Day:
I. Introductory: Jesus the Leader of Men. Lessons 1–5.
II. Companions of Jesus. Lessons 6–13.
III. Early Christian Leaders. Lessons 14–26.
IV. Later Christian Leaders. Lessons 27–39.
V. Alexander Mackay: A Modern Missionary Leader. Lessons 40–52.

PROPOSED THIRD YEAR

I. The Life of the Man Christ Jesus. Lessons 1–39.
II. The Life of John G. Paton. Lessons 40–52.
III. Temperance Studies to be included in I and II.

PROPOSED FOURTH YEAR

Studies in Christian Living:
I. The Text-Book of the Christian Life—The Bible.
II. Some Fundamental Principles of the Christian Life.
III. The Organization of the Christian Life—The Church.

"Biographical study is the picturing of a life. As such it is to be distinguished both from historical and from topical studies. The biographical lesson is the setting forth of the real man as presented in the Scriptural or other material available as our source of information. It is not a historical study of the man and his times; it is not an exposition of certain passages; it is not the study of a truth illustrated by a man. It is impossible to picture a character without the historical setting, but the history is simply the background. Moral questions are involved in life studies, but the purpose is to present them in the concrete as embodied in conduct. Later in life historical and doctrinal studies are fundamental, but here the end sought is a religious impulse through the appreciation of personality."

Biographical Studies for Adolescents[1]

The work of the second year deserves special notice. It begins with five lessons in which Christ is presented as the new and divine force in the world. In the remaining twenty-one lessons of the first six months the influence of Jesus is traced in the lives of his immediate followers. Following this there are introduced twelve selected biographies of later Christian leaders, presented in chronological order from the time of the apostles to the present day, the purpose being to show the continuity of Christ's leadership and the continued presence of the Holy Spirit as the transforming force in human life and activity; and to show also the abiding fellowship of the Christian faith, thus inspiring the pupils to place themselves in line with the triumphal onward march of the kingdom. These biographical lessons are followed in the closing three months of the year by a course of twelve lessons on the life and work of a modern mis-

Studies of the Second Year

[1] Statement of the Graded Lessons Conference, which prepared the Course for the International Lesson Committee.

sionary leader, Alexander Mackay. The aim of this longer study of the life of a single person is the more minute analysis of the character under consideration and the more definite application of the study to the process of character building in the pupil. It is intended also that this more careful analysis of a single character shall prepare the pupil for the nine months study of the life of Christ, which immediately follows.

Memory Work and Collateral Reading

A selected number of Bible masterpieces are indicated for memorization during each year. These passages take the place of the usually disconnected verses assigned with each of the lessons in some of the earlier series. In addition to the memoriter work, the pupils are to be encouraged to read selections from the Bible and other literature as collateral reading.

SENIOR COURSE

The Senior Course

Only the first year's lessons of the Senior Course have been issued thus far. As these studies are intended for pupils of seventeen years of age, the aim of the course takes into account only students of this age. That aim as stated in the printed outline is:

> 1. To lead the pupil to see life in proper perspective from the Christian point of view, and to aid him in finding his place and part in the world's work. 2. To lead the pupil, through frank conference touching himself, his limitations and his relations to the kingdom of God, to a realization of the claims of Christ as Saviour and Lord, and of his service as the true basis of successful living.

The outline of the material for the course falls under four heads, as follows:

I. The World as a Field for Christian Service. Lessons 1–26.
II. The Problems of Youth in Social Life. Lessons 27–39.
III. The Book of Ruth. Lessons 40–42.
IV. The Epistle of James. Lessons 43–52.

Courses for the succeeding years of the senior age are under consideration, and will be announced later.

First Year in Detail

An examination of the detailed outline for the studies of this course will reveal something of the spirit and method of work for the first senior year.

FIRST YEAR IN DETAIL

In accordance with the aims of this Course, the lessons are selected to meet the special needs of first year Senior pupils. It is presupposed that most of the pupils have been in the Sunday school through the previous courses, and that the appeals for service and for the adjustment of personal religion to actual conditions of life will be made on this basis.

For recent recruits and for those who have not openly confessed Christ as Saviour, it is urged that the social aspect of these lessons and the outlook on life be utilized as a point of contact to emphasize the necessity for personal surrender to Christ as Saviour and Lord.

FIRST QUARTER

Bible Readings for the First Quarter: The Training of Moses for his Life Work: Exod. 2. 1 to 4. 18; Acts 7. 20–36; Heb. 11. 23–29.

I. The World as a Field for Christian Service. Lessons 1–26

A. Opportunity, Inspiration, and Challenge of the World To-day. Lessons 1–7.

1. The Kingdom of God on Earth: (a) The Prophetic Vision. (b) Jesus's Ideal of the Kingdom. (a) Isa. 2. 2–4; 4. 2–6; Rev. 21. 1–8; 22. 1–5. (b) Luke 4. 18–21; 10. 25–28; Matt. 11. 2–6.
2. The Needs of the World: Physical, Mental, and Spiritual Welfare. Matt. 9. 35–38; Luke 4. 16–21; Mark 6. 34; James 1. 27; Acts 4. 32–37.

3. How the Needs of the World are Met: (a) By Personal Sacrifice and Principle. (b) By Division of Labor. (c) In Modern Life by the Home, Church, Voluntary Agencies, Civic Agencies. Matt. 16. 21–28: Rom. 12. 9–21; Acts 6. 1–6; 2 Tim. 1. 3–5; 3. 14, 15; Eph. 4. 11–16; Rom. 13. 1–8.
4. The Standard of Success. Matt. 6. 19–34; Prov. 3. 13–20; Luke 12. 13–21.
5. The Challenge to the Individual. Gen. 12. 1–3; Deut. 31. 23; Josh. 1. 1–9; Matt. 4. 19; 5. 13–16.
6. The Kingdom and the World's Work. Eccl. 9. 10a; Prov. 22. 29; Matt. 25. 14–30; Gal. 6. 7–10.
7. The Significance of Youth; or, The Strategic Relation of Youth to Life and the World's Needs. Eccl. 11. 9 to 12. 1; 1 Tim. 4. 12; 1 Kings 3. 5–15; 12. 1–11, Daniel 1.

B. Preparation of the Individual to Meet the Need of the World. Lessons 8–10

8. Physical Preparation: Sound body, well trained, with Senses developed. 1 Sam. 16. 12; 17. 34–36, 49; Psa. 18. 29–35; Isa. 40. 31; 1 Cor. 6. 12–20.
9. Intellectual Preparation: Strong, well-balanced, alert intellect, the ready servant of the will; ability to make distinctions and to express oneself. Exod. 4. 14–16; 1 Kings 4. 29–34; Luke 2. 52; 1 Tim. 4. 13–15; Heb. 5. 12–14.
10. Spiritual Preparation. Isaiah 6; Matt. 3. 13 to 4. 11; Gal. 1. 11–17.

C. Specific Opportunities for Service. Lessons 11–15

11. (Boys) Opportunities for Service through Industrial and Agricultural Life. Gen. 2. 15; Prov. 27. 23; 1 Kings 19. 19; 2 Chron. 2; Acts 18. 2, 3; Mark 6. 3. (Girls) Housekeeping, Cooking, and Nursing. Prov. 31. 10–31; Titus 2. 4, 5.
12. (Boys) Commercial Life. Amos 8. 4–7; Luke 19. 11–26. (Girls) Home-making and Motherhood. Exod. 2. 1–10; Luke 1. 46–56; 2 Tim. 3. 14–17.
13. (Boys) Professional Life. Jer. 22. 16; Amos 5. 6–15; Col. 4. 14; Titus 3. 13; Isa. 10. 1–4; Deut. 1. 17. (Girls) Teachng and Social Life. Luke 10. 38–42; John 12. 1–8.

SECOND QUARTER

Bible Readings for the Second Quarter: The training of Paul for his life work: Acts 22. 1–21; 2 Cor. 11. 22 to 12. 10; Gal. 1. 11 to 2. 10.

14. (Boys) Public Life. 1 Sam. 12. 1–5; 1 Kings 3. 4–10. (Girls) Commercial, Secretarial, and Other Occupations. Judg. 4. 4–10; 1 Kings 10. 1–10; Acts 16. 14.

15. Service through Voluntary and Civic Agencies; Promotion of Public Health, Protection, Child-Saving. Job 29; Matt. 25. 31–46.

D. Special Opportunities for Service through the Church. Lessons 16–21

16. (Boys) Christian Preachers. Isa. 6. 8; Luke 10. 1, 2; Rom. 10. 13–15; 1 Tim. 3. 1–7; 2 Tim. 4. 2. (Girls) Christian Workers and Pastors' Assistants. Luke 8. 1–3; Acts 18. 24–28; 21. 8, 9; Rom. 16. 1–6, 12, 13; Phil. 4. 2, 3.

17. Teachers of the Christian Religion. Deut. 6. 4–9; Ezra 7. 10; Neh. 8. 1–3; Acts 8. 26–40.

18. Champions of Good Citizenship. Jer. 29. 4–7; Neh. 13. 15–22; Luke 3. 7–14; Acts 19. 35–41; 22. 25–29; Rom. 13. 1–8.

19. Pathfinders of the Frontier (Home Missions). Mark 7. 24, 31; Acts 1. 8; 8. 4–8.

20. Ministers of Healing (Medical Missions). Matt. 4. 23; 10. 1–8; Acts 3. 1–10.

21. Christian Leaders in Every Land (Foreign Missions). Matt. 28. 16–20; Acts 8. 4–8; 13. 1–4; Rom. 10. 11–15.

E. Finding One's Place in the World's Work. Lessons 22–26.

22. Self-Examination: What am I fitted to do? How can I ascertain my special aptitudes and deficiencies? The bearing of family history; one's own personal history and desires; experiences in trying different tasks; the advice of intimate and trustworthy friends. 1 Cor. 12. 1–11.

23. Choosing One's Place: Considering my own aptitudes and deficiencies, in what line of service would I probably be most successful? 1 Cor. 12. 12–31.

24. Qualifying for Efficiency. Luke. 2, 51, 52; Gal. 1. 11–24: 2 Tim. 1. 6, 7; 2. 15; James 1. 5–8 3. 17, 18.

25. Dedicating One's Leisure. 1 Sam. 16. 16–23; Mark 6. 30–34; Acts 18. 24–26.
26. Where to Begin: At home; in the church; in the community. Eccl. 9. 10; Mark 5. 18–20; Luke 10. 38–42; James 1. 27; Mal. 3. 16, 17.

THIRD QUARTER

II. The Problems of Youth in Social Life
Lessons 27–39

Bible Reading for the Third Quarter: The Sermon on the Mount. Matthew 5–7.

27. The Social Significance of Youth (Psychology of Adolescence in its Social Outreach). Prov. 1. 7–19; Eccl. 11. 9 to 12. 1; Dan. 1.
28. Habit and Its Control over Life. Jer. 13. 23; Prov. 22. 6; Matt. 7. 20–27; Luke 4. 16; Acts 3. 1.
29. Honesty and Justice to Oneself. Prov. 3. 7; Psa. 24. 3, 4; Luke 6. 41, 42; Rom. 12. 3; James 1. 22–27; 1 Cor. 10. 12; 1 John 1. 5–10; 2. 3, 4.
30. Honesty and Justice to Others. Lev. 19. 35, 36; Deut. 25. 13–18; Amos 8. 4–14; Mic. 6. 8; Matt. 18. 21–35; 1 John 4. 20. 21.
31. Truthfulness of Speech. Prov. 16. 13; Zech. 8. 16; Psa. 15. 1; 19. 14; Matt. 5. 33–37; Col. 3. 9.
32. Fidelity in One's Daily Task as it Affects the Community. Prov. 10. 9; Neh. 5. 14–18; Luke 16. 10–13; Acts 20. 34, 35; 2 Thess. 3. 6–10.
33. Liquor, Tobacco, and Opiates a Social Menace. Prov. 23. 20, 21, 29–35; Isa. 28. 1–13; 1 Cor. 10. 23, 33.
34. Unclean and Evil Speaking and Profanity. Exod. 20. 7; Psa. 10. 7, 8; Matt. 12. 35–37; Eph. 4. 29–32; 5. 3–14; James 3.
35. High Ideals of Each Sex Regarding the Other. (For boys and girls in separate classes.) Gen. 1. 27; Gen. 39; Prov. 31. 10–31; 1 Cor. 6. 15–19; Matt. 5. 27–32.
36. The Use and Abuse of Pleasure and Recreation. Eccl. 3. 1–13; Neh. 8. 9–18; Luke 8. 14; 1 Tim. 5. 6; 2 Tim. 3. 1–5.
37. Friends and Companions. Ruth 1. 15–18; 1 Sam. 19. 1–7; 20. 1–25; Prov. 17. 17; 18. 24; John 15. 13–17.
38. The Attitude Toward Those Younger. Gen. 44. 14–34; Exod. 2. 1–10.
39. For Self or for Others? (Review).

FOURTH QUARTER

THE BOOKS OF RUTH AND JAMES

It is the purpose of the Fourth Quarter to introduce the pupils to a study of two short books of the Bible as books. The choice of Ruth and James is based upon the typical character of these gems of biblical literature.

Bible Readings for the Fourth Quarter: The books to be studied.

III. THE BOOK OF RUTH. Lessons 40–42

40. LIFE IN THE TIMES OF RUTH.
41. RUTH, FAITHFUL IN TRIAL. Chapters 1 and 2.
42. RUTH, BELOVED AND HONORED. Chapters 3 and 4.

IV. THE BOOK OF JAMES. Lessons 43–52

43. JAMES, THE AUTHOR OF THE BOOK. Matt. 13. 55; Mark 6. 3; Acts 12. 17; Gal. 2. 9; Acts 21. 17–25.
44. THE CHARACTER AND PURPOSE OF THE BOOK. Read the whole book.
45. HOW TO MEET TRIAL AND TEMPTATION. James 1. 1–18; 5. 7–11, 13–18.
46. THE CONTROL OF THE TONGUE. James 1. 19–27; 3. 1–12; 4. 11, 12; 5. 12.
47. RESPECT OF PERSONS. James 2. 1–13.
48. FAITH AND WORKS. James 2. 14–26; 1. 22–25; 4. 17.
49. WISDOM FROM ABOVE. James 1. 5-8; 3. 13–18; 4. 1–10.
50. THE ABUSE OF WEALTH. James 5. 1–6; 1. 9–11; 2. 1–9.
51. WARNINGS AND ENCOURAGEMENTS. James 4. 1–10, 13–17; 5. 13–20.
52. REVIEW.

Gradual Transition

It was hardly to be expected that all the Sunday schools of America would be prepared at once to introduce and successfully conduct this new graded course of instruction. For a short time, therefore, the different denominations will continue to publish also a separate lesson uniform for all grades as heretofore. This policy cannot, however, in the nature of the case, continue long in force. Viewed from every standpoint, it is to be hoped that the period of transition from the old system to the new will be brief.

XIV

GRADING THE LOCAL SCHOOL

A Problem of Supervision

THE problem of grading the local Sunday school is really but a part of the larger problem of supervision, and might well be considered with other matters under this more general heading. Its importance in the plan and purpose of this volume, however, justifies a separate treatment. For this reason the discussion of grading is taken up at this point, and consideration of the subject of general supervision is reserved for a subsequent chapter.

Responsibility

Responsibility in the matter of grading rests jointly upon all persons in any way officially connected with the management of the school. The school or church board or committee, the pastor, superintendent, officers, and teachers all share in the responsibility. It is not the affair of any one person excepting in so far as one individual may realize the need and feel the responsibility more than others. Usually this is the case, for in the Sunday school as elsewhere individual initiative is the starting point of progress and improvement.

Opportunity; Obligation

In every ungraded, partially or poorly graded school there is an opportunity for some one to render a real service to the church, the community, and the cause of religious education by suggesting the advantage of grading or of more thoroughly grading the school. The person with the vision of a better order of things may be the pastor or superintendent, or it may be an obscure

teacher in the Primary Department; it may be the individual who has been longest connected with the school, or it may be the person most recently elected to membership in the board or committee. But, whoever it is, there comes with the vision an obligation, both personal and imperative, to do all that is possible to bring about the desired change and improvement.

Create Sentiment

The suggestion to grade the Sunday school having been made, it may be necessary as a preliminary step to create intelligent sentiment in favor of the proposed change, both in the school itself and among those officially and otherwise concerned in its management. With the leaflet literature bearing on this subject now available, and the interest of denominational and other publishers and Sunday-school editors in graded courses, there should be no difficulty in making clear to everyone the desirability and necessity of "up-to-date" grading and organization in the school.

Enlist Cooperation

A campaign of education in the matter will in any event be of great value. Even where no serious opposition is encountered it is desirable to acquaint the entire Sunday-school constituency with the purposes and plans of the school board or committee, and to enlist the intelligent coöperation of all concerned in the enterprise. "The good," says a learned philosopher of the present, "*is* the activities in which all men participate so that the powers of each are called out, put to use, and reinforced."[1] The coöperation of all the Sunday-school forces in the inauguration and

[1] Dewey, Ethics, p. 316.

conduct of a graded course of study is essential to its largest success. The curriculum which is merely superimposed upon the school by an external authority, however commendable in itself, is likely to be a misfit if not an actual incumbrance to progress. Where pastor, superintendent, teachers, and board or committee work in harmony the interest and coöperation of pupils and parents will not be difficult to secure.

Define the Standard

Let the standard of grading be clearly defined. One difficulty met with in discussions of the subject in the past has been that the term "graded" has meant several different things. Sometimes the term has been applied to schools in which the children were grouped in classes according to size, age, or general ability, although the same lesson was taught to all classes. Sometimes schools divided into departments have assumed this title, although no careful consideration was given to differences in the age and mental attainments of the pupils. Again, the use of so-called graded helps, Primary, Junior, Intermediate, and Senior lesson quarterlies, all treating the same uniform lesson, has given rise to the usage of the term "graded school." Obviously it is essential that there should be an understanding as to exactly what is meant by grading; that the standard of grading to be reached be clearly defined.

Distinguishing Feature

In the light of what has been said in Part I of this manual concerning the educational principles which underlie graded religious instruction there can be no doubt as to the distinguishing feature or fact by which a truly graded school is marked off from those that are such only in name. A

school may be termed graded when the subject-matter or material of instruction used is suited to the age, capacity, and need of the pupils. This presupposes a grouping of the pupils into classes and departments. What these should be has been set forth concretely and in detail in Chapter VII.

Two Methods

There are two methods by which the grading of a school may be accomplished. One of these may appropriately be termed the simultaneous or abrupt method; the other is best described as the gradual method. Which of the two methods shall be employed in the actual grading of a given school must be determined by local circumstances and conditions.

Simultaneous Method

The simultaneous method of grading aims to inaugurate a complete system of graded instruction for the whole school on a given Sunday. It parts abruptly with the past, upsets the old and introduces the new order of things at a single stroke. Pupils are reclassified and enrolled, teachers reassigned, and a new course of instruction entered upon, much as if an entirely new school were being opened and work started for the first time.

Preparation

The successful employment of this method requires that officers and teachers shall be thoroughly prepared for the change in advance. Where the previous records of the school show the ages of the pupils and are in other respects sufficiently complete to make it possible to forecast the approximate number of pupils that will be assigned to each grade and department, the teachers should be selected and assigned to their places before the day for introducing the new sys-

tem arrives. These assignments should be made sufficiently long in advance to give the teachers and department superintendents or supervisors time to thoroughly familiarize themselves with the work of their respective grades or departments. Concerning the matter of choosing the teachers suggestions will be found in the following chapter on "Supervising the Graded School." Together the officers and teachers of the school should work out their plans on paper before attempting to introduce them, in order that they may see the end from the beginning.

Adopt a Course of Study

Among the first essentials in undertaking to grade a school is the adoption of a suitable course of study. No school can go far astray in adopting the graded courses and text-books prepared by the denomination with which the school is affiliated. A better way, however, would be to appoint a competent committee which shall carefully examine all of the better courses available and recommend for adoption the course that seems best suited to the needs of the school. The course or courses chosen should be placed in the hands of the teachers sufficiently early to enable them to familiarize themselves therewith prior to the inauguration of the new system.

Enrollment

A new enrollment will in most cases be necessary. This also should, if possible, be made in advance of the date set for launching the new system. The enrollment blanks when filled out, in addition to giving the name and residence of the pupil, should contain such other items of information as may be needed as a basis for assigning each pupil to his proper grade. A suitable

enrollment form would be the following, printed on a card of convenient size:

ENROLLMENT FORM

Date.....

Full Name.....

Age at Nearest Birthday.....

Grade or Year in Public School.....

If not in Public School, give Grade and Age at Time of Leaving.....

Have You been Baptized?.....

Have You Joined the Church?.....

Name of Parent or Guardian.....

Home Address.....

Assigning Pupils

When the day set apart for the introduction of the graded courses arrives, let the pupils be assigned to their new grade classes immediately upon their arrival at the school. If the new enrollment has not yet been made, this will, after a brief opening service, constitute the first item on the program for the day. Let all pupils report for enrollment to the department to which their age and place in public-school work entitles them. Thus all pupils four and five years old will be escorted to the Beginners Department; those six, seven, and eight years old, or in the first three grades of the public school, will report to the Primary Department; those nine, ten, eleven, and twelve, or those in Grades IV to VII, inclusive, in the public school, will report to the Junior Department; those thirteen to sixteen years of age, to the Intermediate Department; and those

over sixteen, or those who have completed their High-school work, to the Senior Department. All persons twenty-one years of age and over should be enrolled in the Adult Department.

Adjustments

In the Beginners and Primary Departments it will be necessary to send the enrollment blanks home to be filled out by parent or guardian. This will cause some delay in making the final adjustments in grading, though sufficient information to enable the department superintendent to correctly place the individual pupils can in most cases be gathered by oral questions. Precocious pupils and those who are backward, as shown by their public-school grades, should be treated in much the same way as in the public schools, being placed with the grade group in which the work best meets their needs, or in special classes as suggested in Chapter VII.

In the Grades

The assignment of pupils to departments and grades being accomplished, each teacher should at once take charge of the group assigned to his or her particular grade, prepared to engage the class in some profitable and interesting employment. The character of the work on the first Sunday will differ somewhat in different grades and departments. Where the course of study is dated and begins, as most of the dated courses do, with the first Sunday in October, the assignments to the new grades should be made a week in advance. In that case a general talk about the work of the grade for the ensuing year will be an appropriate exercise for the day of enrollment. Some teachers will prefer to begin with a written exercise that shall engage the attention of the

pupils and that at the same time may serve as a test of their general biblical knowledge. Elementary teachers as a rule will prefer a story or some general subject that will serve as a means of getting acquainted with the pupils.

First Lesson Assignment

In all cases where the course of study calls for definite work for each Sunday, and where the date of enrollment coincides with that fixed for the first lesson of the new course, the work appointed for that day should be taken up, even if it must be in briefer form and with some feature or portion omitted. In grades where text-books are used these should be given out and their purpose and use explained. The assignment of work for the next Sunday should be preceded by an explanatory statement in which the teacher goes over with the class the work to be assigned, pointing out the things of importance to be noted in study and thoroughly arousing the interest of the pupils in their first task.

Gradual Method

Some schools will not find it practicable to grade by the simultaneous method just described. In most places the changes involved in introducing a thoroughly graded curriculum come about only gradually. One department or division at a time will be easier to handle. Often the first year's work of several departments may be introduced simultaneously, all the grades in the department being required to take the first year's work of the new course of study for the department. In such cases the grade groups may still be taught separately, the older pupils being permitted to advance more rapidly, to go more thoroughly into the subject, or to carry additional

supplemental work. This will enable them to complete the course for the department in a shorter time.

In Higher Grades

In the Secondary and Advanced Divisions of the school especially the gradual method of grading will work better than the simultaneous or abrupt method, since in the graded courses for these divisions the work of each grade really constitutes a prerequisite for the work of the next. The assignment of a pupil to a given grade within any given department above the Junior presupposes that the work of all preceding grades in the department, as well as the work of the preceding department or its equivalent, has already been completed.

Begin at the Bottom

In the actual working out of the gradual method of grading the natural place to begin is at the bottom. Since in the Beginners Department the matter of sequence in the subject-material of the lessons for the first and second years' work is of secondary importance, and the first year's work is not an essential prerequisite to the second, it will be convenient to introduce both years' work simultaneously, separating the pupils into two groups, including those of four and those of five years respectively. If the department is small, or if for any reason the whole department must be taught by one teacher, the first and second years' courses may alternate with each other.

The Primary

In the Primary Department all three years' work may as a rule be most advantageously begun at the same time. In properly graded primary material the work designated for six-

year-old pupils in the first grade will be found too simple for seven and eight-year-old pupils. At the same time, the work of the first grade is not so essential a prerequisite to the work of the second, or the work of the second to that of the third, as is the case in the more advanced departments. The simultaneous introduction of the work for all three grades of the Primary will therefore be the better plan.

Junior Department

The Junior Department, comprising Grades IV-VII, ages 9-12, forms a transition period between Primary and High-school ages. There will be a marked difference between the kind of work done in the Junior Department and that done in the Primary. In the first year of the Junior the simple story lessons of the Primary give way to biographical lessons from the Old and New Testaments, chronologically arranged. The stories of the first year (Grade IV) thus become a more essential prerequisite for the work of the succeeding grades. In this department it will be well to permit all the pupils in the department to start together, teaching each grade separately, but allowing the older ones to advance more rapidly and cover the ground more thoroughly. In developing the work the peculiar needs of each group should be taken into account.

Intermediate and Senior Departments

In the Intermediate and Senior Departments the same method may be observed. Where this method of gradual grading of the department is followed it will be necessary as the grading proceeds to make numerous adjustments between different grades until all the grades of the course are represented by one or more classes doing the

work of that particular grade in the specified way and time.

Advanced Division

In the Advanced Division of the school the courses of study chosen for Adult classes should be suited to the peculiar interests and needs of the class groups. When the time arrives when class groups regularly enter the Advanced Division of the school from the Secondary Division, after having come up through the grades of the Intermediate and Senior Departments, provision should be made for such groups as desire to continue in more advanced lines of study. On the whole, it will require about as many years to thoroughly grade each department of the Secondary and Advanced Divisions as there are grades in the department.

Gaps in Grading

In most schools there will be gaps in the final grading caused by the fact that not all the ages are represented in the enrollment each year. This will not be serious and should in no wise disturb the system of grading as a whole.

XV

SUPERVISING THE GRADED SCHOOL

Under Church Control

THE Sunday school is not an independent organization, but an integral part of a larger whole, the local church. It is the educational arm, the training department of the church. Independent and so-called "union" Sunday schools as a rule are short-lived and seldom vigorous or highly efficient. Denominational and church supervision makes for permanency, strength, and educational efficiency. The question is not whether the school shall or shall not be under the direction and guidance of the church; but rather what shall be the character and the method of the control which the church exercises.

Congregational Interest

The relation of the Sunday school to the church is determined in each denomination by the organic laws of the church itself. Within the statutory limitations thus imposed by the denomination the government of the school should be as democratic as possible. The church membership or congregation should have some voice in the affairs of the school, especially in matters pertaining to the providing of better facilities for carrying on the work of the school. Taking the whole membership of the church habitually into counsel is the best way of creating church and community sentiment in favor of progressive methods and better facilities for work.

The organic law of the denomination in most cases provides for an educational or Sunday-

Educational or Sunday-School Committee

school committee, charged with the duty of in a general way looking after the special interests and needs of the school. Sometimes this committee representing the church is an active factor in the supervision of the school. This it will be in every case where care is taken that men or women actively interested in education and in the religious training of children and young people are placed on the committee.

Sunday-School Board

The more immediate control of Sunday-school interests is usually vested in a Sunday-school board, consisting of the officers and teachers of the school, together with the pastor and educational or Sunday-school committee and such other persons as the laws of the church or denomination may designate. The duties and functions of this board in relation to the Sunday school are much the same as those of a city or town board of education to the public schools of the community. The manifest tendency in public-school administration is to make the board of education small, in the interests of general efficiency. A large board usually proves unwieldy and the greater division of responsibility has not proven advantageous. The same is true of a large Sunday-school board. There is grave danger that perfunctory or groove methods of attending to the affairs of the school will obtain, especially when the board, as is usually the case, is a self-perpetuating body. In most cases a small committee of from seven to thirteen members, vested with full authority, subject only to the congregational meeting or the official board of the church, will do better work.

The chief executive officer of the school is the superintendent. His work usually is that of an executive director of the school simply; rarely is he at the same time a supervisor of instruction. The difference between the two is this: A supervisor of instruction pays attention to the method and content of instruction given in the several grades and departments. He observes the class work of his teachers, criticises their methods, and offers suggestions. He examines the work of the pupils, frequently tests a class, receives regular reports and lesson plans from his teachers. He is an educational director in the real sense of the term. But this has not been the work of many Sunday-school superintendents. Ordinarily the superintendent merely presides at the sessions of the school, directs its programs, sees that no class is without a teacher, makes the opening and closing remarks, and keeps the machinery of the school oiled and in running order. The ideal superintendent will do both. The superintendent of a graded school must do both unless the work of supervision be made the duty of a special officer appointed for that work exclusively, with some such title as Educational Director or Supervisor of Instruction. The work of this special officer, if such be appointed, will be fully as important as that of the superintendent.

The Superintendent a Supervisor of Instruction

The qualifications essential in a superintendent, who is at the same time the supervising head of a graded Sunday school, are therefore educational as well as executive. Not that the superintendent of the school himself shall be a better teacher of

Qualifications

Beginners or Juniors than the teachers in these respective departments; he should, however, be experienced in teaching in some one or more departments or in public-school work. Added to this teaching experience he should have an intelligent interest in and appreciation of educational matters, both religious and secular. He should be familiar with approved methods of teaching and of school administration. He should be competent to judge of the relative merits of the various courses and text-books of religious instruction available. He should know intimately the course pursued in his school and be prepared to suggest necessary modifications and adjustments to meet local needs. He should be familiar with the more important principles of religious pedagogy and be able to wisely direct the reading of his teachers in their effort toward self-improvement. Where these qualifications are present executive ability will seldom be lacking.

May Be One Person

There is no intrinsic reason, therefore, why the educational director in a graded Sunday school should not at the same time be the executive superintendent, though in view of the fact that a majority of superintendents at present lack the educational qualifications just enumerated there are many reasons why the superintendent of the traditional type should not be the educational director for the school. If the educational director is also the superintendent, and the duties of the twofold office are more than one person can well discharge, the details of the executive work, including that of presiding over the sessions of the school, may well be intrusted to an assistant.

Powers and Duties

The superintendent of the school being also the educational director, and qualified to be this in fact as well as in name, should be given large power, and then held responsible accordingly. He should have the right, in consultation with the pastor, to nominate, if not actually appoint, his division superintendents and his teachers. He should prepare the estimate of the annual budget for the school and submit this, together with his recommendations, to the board or committee for its approval. He should, in consultation with his division and department superintendents, recommend text-books, courses of study, and necessary articles of equipment. As educational director he will further see that the course of study is carried out properly, frequently testing results of the work. He will keep the pastor fully advised concerning the affairs of the school in its various departments, and will hold himself personally responsible for the atmosphere and spiritual life of the school.

Appointment; Compensation

Next to the pastor the superintendent of the Sunday school is the most important officer in the church. His work should be regarded in the same professional light as that of the director of music, only, if anything, more highly. Great care should consequently be exercised in his selection, and his services should not, as a rule, be expected without compensation. Ordinarily the superintendent should be nominated by the school or educational committee in consultation with the pastor, and elected by the same board or other local authority which officially extends the call to the pastor and chooses other salaried officers

of the church. No method of appointment short of this links the office closely enough with the center of church control or comports with its inherent dignity.

Division Superintendents

What has been said concerning the essential qualifications of the school superintendent applies in a narrower sense also to the superintendents of the separate divisions of the school. In large schools, with an enrollment of more than five hundred, each of the main divisions, Elementary, Secondary, and Advanced, should be in charge of a division superintendent. In medium-sized schools, with an enrollment of from three to five hundred, the superintendent of the school may well be the superintendent of either the Secondary or Advanced Division, with a superintendent for each of the other divisions. In small schools, with an enrollment under three hundred, both Secondary and Advanced Divisions may be under his immediate charge, with a special superintendent only for the Elementary Division of the school.

Department Superintendents

In the Elementary Division, including the Beginners, Primary, and Junior Departments, where a more careful grading has been longest in vogue, each department has usually been in charge of its own superintendent. These department superintendents are themselves teachers. Under the old system of lessons, which provided only one lesson for the department and school, the superintendent often taught the lesson for the day to the entire department. A number of teaching assistants attended to various matters of detail and took charge of smaller groups during the

period devoted to manual or other special work. Under the graded system, which provides separate and distinct work for each grade group, the department superintendent teaches one of the grade groups and at the same time supervises the work of the other teachers in the department.

Selecting Teachers

The method of securing teachers has much to do with their efficiency. Well-meaning and earnest volunteers are sometimes more willing than capable. But the fact that the best qualified persons often do not volunteer is no proof that their services cannot be secured. Teachers should be "hand-picked"; the importance and professional character of their office demands this. They should be chosen for particular grades, not just as teachers in general. A good Primary teacher might fail utterly with adults, and vice versa. The educational qualifications demanded will be different for teachers of different grades. In the selection of teachers for the grade groups within a department the superintendent of the department should be consulted. As a matter of general principle it would be better to have fewer teachers and larger classes than smaller classes with poor teaching.

Term of Office

The appointment of teachers should be for a limited period, preferably one year. This does not mean that there should necessarily be frequent changes in the teaching force. It does mean, however, that a way should be opened for improving the personnel of the force by substitution as well as by addition, and that this should be possible with the minimum amount of friction in the regular order of things. Except in

the interest of greater efficiency and better service changes in the teaching force should be as few as possible. Competent and successful Sunday-school teachers should not despise their rare gift or bury it in a napkin. They should rather prize it above personal ease, magnify their office, and regard their work as a life interest and calling.

Supervising the Work of Teachers

The duty of supervising the work of grade teachers within a division or department will rest jointly upon the superintendent of the division and the supervising teacher of the department. Faithfulness and professional skill exercised here will not fail to yield rich returns. Many teachers fail, sometimes without realizing that they do fail, largely because they are left completely to themselves in their work. The best teachers will welcome suggestions, kindly criticisms, and occasional assistance from one more experienced and better trained than themselves. Others will need the help they may not so earnestly covet. The supervising teacher or superintendent of a department must know intimately the work of each teacher in the department. The teachers, in turn, must have confidence in the superintendent. The latter will hold frequent and regular conferences with the teachers of the department, in which all participate, each profiting by the experiences and suggestions of the others. Similar conferences for the teachers of an entire division may be held, though less frequently, under the direction of the division superintendent.

Lesson Plans; Reports

At these department conferences methods of work will be considered, lesson plans presented

by the several teachers will be criticised and discussed. A lesson plan is an advance outline of a lesson, covering all points to be taken up and the order and method of their presentation. Such outlines are of value both in the making, in clarifying the teacher's thought and purpose, and also when completed as a guide to the teacher in her presentation of the lesson. Similarly the presentation of reports by the individual teachers at these department conferences and at regular intervals in writing will be of great value. Such reports should indicate the results achieved and difficulties encountered. The written reports should occasionally be accompanied by specimens of the pupils' work for permanent preservation or temporary reference. Occasionally, also, such specimens from all the grades in the division should be placed on exhibit, and the parents and friends of the pupils be invited to visit the school and inspect the work.

Modifying Course of Study

The modification of the course of study and its adjustment to meet local conditions belong to the work of supervision. Under ideal conditions each school or group of adjoining schools would make its own course. Some will be able to do this, and should do so, if they can improve in any particular upon courses available for more general use. Most of the courses of graded Sunday-school instruction now obtainable are the outgrowth of actual experience on the part of competent teachers. The same is true of the textbooks offered for graded instruction. Nevertheless no curriculum of instruction can fit all schools in every detail. In almost every school the course

for any given department will have to be adjusted in some details, being sometimes amplified because special facilities for work are available, sometimes being curtailed because of the lack of facilities, and for other reasons.

Latitude for Individual Teachers

The modification of the curriculum, when such is necessary, should be undertaken jointly by the teachers of the department and division, in consultation with and under the guidance of all the supervising officers of the school, including the school superintendent. A certain latitude should be allowed competent teachers within which to exercise their own discretion in matters such as the relative allotment of time to certain features of the work, and in the use of optional supplemental materials. The individuality of the teacher should also find expression in the method of teaching.

XVI

SUPERVISING THE GRADED SCHOOL (CONTINUED)

Further Questions in Supervision

THERE are matters other than those treated in the preceding chapter that belong to the general problem of supervision. Among the most important of these are included the following: Examinations and tests; promotion requirements; certificates and diplomas; school, department, and class records; the professional preparation of teachers, and their improvement in service. The last of these will be considered separately in Chapter XX; the others may be here discussed more briefly and in the order mentioned.

Tests and Examinations

Concerning examinations and tests it is pertinent to inquire as to their purpose and value. What should be their character and frequency? By whom should they be prepared? and how and by whom should they be conducted? The desirability of examinations of some kind in a graded Sunday school is here taken for granted. "Once let it be clearly recognized that the Sunday school exists to give real instruction in the Bible, and to secure real study and learning on the part of the pupil, and it will be seen that, so far from there being less reason for examinations in Sunday schools than in other schools, there is, in fact, more reason for them."[1]

[1] Burton and Mathews, Principles and Ideals for the Sunday School, p. 158.
In the same discussion the author continues: "But it will be objected that the examination is precisely that feature of the public

Value to Pupil

An examination, properly conducted, will prove of value primarily to the pupil himself. (1) It will help the pupil to organize his own knowledge and to gather up into one connected whole that which before was more or less disconnected and fragmentary in his mind. (2) It will tend to stimulate the pupil to do better and more thorough work. The fact that he is to pass an examination upon his work at the end of a given period or course will lead him almost unconsciously to prepare more carefully each successive lesson from week to week. (3) It will reveal to the pupil his own strength or weakness as judged by his ability to recognize and master the essential points in his study. (4) It will furnish a valuable supplemental training for the pupil in the art of concise and clear expression.

Value to the Teacher

The value of the examination to the teacher will be quite incidental. As a criterion of the fitness of a pupil for promotion it will in most cases be unnecessary. Occasionally, however, as when the grade group is too large to permit of frequent recitation on the part of each pupil, or in the case of exceptionally reticent pupils, the written test will reveal to the teacher quite unsus-

schools which is most repugnant to the pupil, and that the introduction of the system into the Sunday school will at once create a dislike for the Sunday school which will drive pupils away from it. Undoubtedly, a system of examinations might be introduced into a Sunday school in such a way as to antagonize and repel some pupils and even to lead some to leave the school. But we venture the assertion—and we speak from experience—that, with a reasonable degree of discretion and skill, very few pupils, if any, need be lost, and many will be gained. The best pupils will rejoice in the change, because of the consequent improvement in the character of the work; many pupils will be held in the school, as they were before, by parental authority or other influence unaffected by the system of instruction; and wisdom in the manner of introducing the examinations will prevent the driving away of even those who would not be held by these other influences."—Ibid., pp. 158f.

pected ability, or, on the contrary, the need of greater personal attention or assistance on the part of individual pupils.

Frequency

What has just been said refers more especially to written examinations occurring more or less regularly at specified intervals. The intervals between such examinations should not be too long —perhaps never longer than three months. Frequent written tests coming unannounced between the stated term or quarterly examinations will prove advantageous both in accustoming the pupils to tests of this kind and in cultivating right habits of study.

Character and Method

Much obviously depends upon the character of the examination and the way in which it is given. Aimless questioning is worse than none, while the questioning that is a test of memory merely is little better. The questions should be so framed as to constitute a real review of the main features of the work covered. The conditions should be such as to insure the greatest possible degree of freedom on the part of the pupils. Both the fear of failure and the temptation to deceive should be as far as possible eliminated.[1] Occasionally sets of questions may very properly be placed in the hands of the pupils on one Sunday, to be returned, with answers, a week later, the use of the Bible and other accessible sources of information being in such cases permitted, personal help only being excluded.

By Whom Conducted

Ordinarily the teacher is the proper person to prepare the questions and conduct the examination. Granted that he is competent to teach, and

[1] Compare Prince, School Administration, pp. 160ff.

thoroughly understands the work of his grade both in relation to what precedes and what immediately follows, the teacher will use to best advantage this valuable means of supplementing his regular classroom instruction. The tabulated records of stated regular examinations, together with the list of questions in each case, should be accessible at all times to the department superintendent and other supervising officers of the school. Sometimes it may be desirable for the department superintendent to examine the several grades of his department independently. Some schools, like the Hyde Park Baptist school at Chicago, appoint a regular examiner as one of the supervising officers of the school.

Promotions

Written examinations should never in the Sunday school form the sole basis of promotion. Indeed, the purpose of such examinations, as has already been pointed out, should be quite other than that of furnishing the teacher with a convenient criterion or measuring rod of class progress. In Chapters VII and XVI it was suggested that in grading the school the original assignment to grades be made on the basis of age and rank in the public school. As rapidly as possible, however, the grading and classification of the Sunday school should be so adjusted that promotions may be made on the twofold basis of merit and religious maturity.

The Basis of Merit

By merit is meant the satisfactory completion of the work required of the pupil by the course of study for a given grade. The merit obtainable by the individual pupil will always be a relative and not an absolute quantity. It is his position

in relation to the average of his class or grade. This will be determined by the teacher from his record of class work, including general interest and participation in the recitation or other lesson exercise, weekly written work other than examinations, manual work where such is required, and examinations. In view of the fact that the graded Sunday school is an educational institution with an educational purpose and employing educational methods, the actual satisfactory accomplishment of the work outlined for a given grade must constitute one of the major elements in the requirements for promotion.

Basis of Religious Maturity

Another element of perhaps equal importance is that of the degree of religious maturity attained by the pupil. In religious training, even more than in general culture and secular education, the home of the pupil plays a determining part. Home and other week-day influences will invariably either strengthen or counteract and weaken the impressions made and purposes formed in the Sunday school. Favored by home influences, some pupils will develop more rapidly than others in the religious life. This fact should be taken into account in promotion. When there is a question in the case of any individual pupil, the teacher should refer the case, with his recommendation, to the department or division superintendent. Ultimate authority in promotion or other changes in grading and the placing of pupils should rest with the general superintendent or educational supervisor.

The work accomplished by a pupil in a grade

Certificates and Diplomas

or department should be appropriately recognized. Certificates and diplomas, in order to mean as much as they should, should not be given too frequently. The following gradation of recognition forms will be found satisfactory: (1) In promoting pupils from one grade to the next within a department, issue a simple promotion card. (2) In promoting pupils from one department to the next, issue an attractive certificate. (3) Upon the completion of the work of either the Elementary or Secondary Division of the school, issue a suitable diploma.

Promotion Cards

Upon the satisfactory completion of the requirements of a given grade, a neat, plain card certifying the fact, and perhaps indicating something as to the quality of the work done, may be given. A suitable form would be the following:

Junior Department — Grade 7

PROMOTION CARD

Morrow Memorial Sunday School
Maplewood, New Jersey

Sept. 20, 1910

William Lowenthal,

Having satisfactorily completed the work of the Sixth Grade (Third Year Junior), is hereby promoted to the

SEVENTH GRADE
(Fourth Year Junior)

of this Sunday School

Signed

....., Teacher.

....., Dept. Supt.

Certificates of Promotion

To complete the work of a department comprising several grades is a greater task than to complete the course of a single grade within the department. The recognition form given to the pupil promoted from one department to the next

should be correspondingly more attractive. It should not be so elaborate as a diploma, but should be a certificate larger, more artistic, and more durable than the promotion card. This certificate should be signed by the teacher, the department superintendent, and countersigned by the division or general superintendent or educational supervisor and the pastor.

DEPARTMENTAL
CERTIFICATE OF PROMOTION

Morrow Memorial Sunday School
Maplewood, New Jersey, Sept. 20, 1910

This is to certify that

George Gifford

has satisfactorily completed the Course of Study prescribed for the Primary Department (Grades I-III) of this Sunday School, and is hereby promoted to the first year of the

JUNIOR DEPARTMENT
(Grades IV-VII)
of this Sunday School

Countersigned (Seal) Signed

....., Gen. Supt. ....., Teacher 3rd Grade.

....., Pastor. ....., Primary Supt.

Diplomas

The awarding of a diploma in the Sunday school should mark the completion by the pupil of a specified larger section of the course of religious instruction which the school offers. Graduation from the Elementary Division in a sense marks an epoch in the religious development and training of the pupil, and this affords a suitable opportunity for the special recognition which the awarding of the first diploma implies. This diploma will then indicate the satisfactory completion of the work of the Elementary grades (I-VII), including Beginners, Primary, and Junior Departments, and the promotion of pupils from the Elementary to the Secondary Division

of the school. A similar opportunity for special recognition comes with the completion of the work of the Secondary Division, either in its Teacher-Training (Normal) or Senior Department. The diploma will in each case indicate which of the two courses, Intermediate and Teacher-Training, or Intermediate and Senior, has been completed. In the Advanced Division of the school certificates only should be used. These should be issued only in the Graduate Department of this division, and should certify in each case the completion of a specific course within the department. The diploma, when issued, should bear the signatures of the superintendent of the school and the division, the pastor, and either the chairman of the educational committee or the president of the Board of Church Trustees.

ELEMENTARY DIVISION

MORROW MEMORIAL SUNDAY SCHOOL
MAPLEWOOD, NEW JERSEY

To all who may read this Testimonial,

Greeting:

Be it known that Paul Flemming has with commendable diligence and proficiency completed the Course of Religious Instruction in the Elementary Division (Grades I-VII) of this Sunday School.

In token whereof he is awarded this

DIPLOMA

Dated .....

....., Pastor. ..... Supt. Elem. Div.

....., Chairman Ed'nal Com. .....

....., Pres. Bd. of Trustees. S. S. Supt.

Reports and Records

Good Sunday-school supervision implies on the part of the teacher and superintendent the

careful and accurate keeping of certain records and the marking of certain regular reports. The multiplication of reports and records is not necessarily an indication of good supervision, but the entire absence of such certainly betrays supervisory inefficiency.

Marking Pupils

It will be convenient to begin with the record of the pupils' work kept by the teacher. Any system of marking that may be adopted by the teacher should be for purposes of record and for the teacher's own information only. They should not be made known to the pupils. To quote an eminent authority on school administration:

> The teacher's highest aim should be to awaken the interest of his pupils and secure from them the most cordial and earnest coöperation. For the furtherance of this end there are several incentives much higher than the desire for high marks or the ambition to excel the accomplishment of some one else. If the lower incentives are given place, the higher ones are crowded out and their influence is lost.[1]

If this be true in public-school administration, how much more true will it be in religious training!

Reports to Parents

In communicating with the parents, which, of course, should be done more or less regularly, the purpose should be to give such information as may enable the parents to aid the teacher in furthering the spiritual and moral development of the pupil. Any reports sent home touching the class work of the pupil should be qualitative rather than quantitative. The use of the simple letter system, E, G, F, and P, signifying Excellent,

[1] Dutton and Snedden, Administration of Public Education in the United States, pp. 308f.

JUNIOR DEPARTMENT

MORROW MEMORIAL SUNDAY SCHOOL
MAPLEWOOD, NEW JERSEY

GRADE _____

REPORT OF _____

for the year 1910–1911. _____, Teacher.

1910–1911	Lesson Story	Memory Work	Note Book Work	Manual or Constructive Work	Bible Geography	Personal Service	Reverence	Church Service	Contribution	Times Tardy	Times Absent	Deportment			To PARENTS: Please examine this report with care. Sign your name in this column and return the card to the teacher.
Oct.–Dec.....															
Jan.–March.....															
Apr.–June.....															
July–Sept.....															
Year Av.....															

NOTE: On this report E denotes excellent; G, good; F, fair; P, poor. On the scale of 100 the letters would denote approximately the following grades. E = 90 or above; G = 80–90; F = 70–80; P = below 70.

Good, Fair, and Poor, respectively, has proved satisfactory. A simple form for a quarterly (tri-monthly) report card for the Junior Department appears on the opposite page.

The subjects reported would, of course, vary somewhat with each department.

Class Records, Reports

Such records as the class teacher keeps for his own information should be kept in concise, intelligible form, conveniently accessible for the department and general superintendent. At stated intervals, perhaps quarterly, such records should be summarized in the form of a report to the department superintendent.

Department Records

The department superintendent, in turn, will condense and combine the reports received from the separate grade teachers in his report to the general superintendent of the school. All records, including those of the class and department, should be kept by the card system.

School Records Superintendent's Responsibility

The general records for the school will be compiled, under the direction of the superintendent, by the secretary. The superintendent, however, rather than the secretary, should devise the forms. As executive and supervising officer of the school he should plan and systematize the records and reports for the entire school in its various departments in such a way as to have at hand constantly adequate data for the intelligent supervision of instruction as well as for the executive management of the school. It is not within the scope of the present discussion to indicate what Sunday-school records should include in detail. Many valuable suggestions will be found in text-books on School Administra-

tion indicated in the Bibliography, and especially also in the valuable treatise on School Reports and School Efficiency by Professors Snedden and Allen. In general it may be said that few if any of the systems of record books now appearing for the Sunday school are suited to the needs of the graded school.

XVII

DEPARTMENTAL AND CLASS] ORGANIZATION IN THE SUNDAY SCHOOL

The Governing Principle

ORGANIZATION is the secret of much of the success characterizing modern movements, both for commercial advantage and for social betterment. It will be found equally advantageous in enterprises designed for the upbuilding of the Kingdom. The governing principle in all coöperative effort, be it in business, in politics, or in religion, is that those united in the organization must constitute a homogeneous and mutually sympathetic group—people interested in the same governmental reforms, or in like civic and national policies; business men dealing in like commodities, or facing the same economic difficulties; industrial laborers engaged in the same line of work, or a company of Christians favoring the same form of Church government—these are typical forms of social grouping among adults.

Department versus Pupil Organization

In the following paragraphs we shall discuss various forms of departmental and class organization, as these pertain more especially to the pupils. But supplementary organization of pupils will not make up for deficiencies in the regular organization and supervision of the several departments themselves. The organization of each department as such should be thorough and in

harmony with the plan for the organization of the school as a whole as set forth in an earlier chapter of this manual. Several points of special importance should here be noted. What is said in the following paragraphs regarding departmental organization, while here intended to apply especially to those departments of the school in which pupil and student organizations may be appropriate, is equally true of all departments of the school.

The Superintendent

The superintendent of the department should be a person (either man or woman) who understands boys and girls, especially boys and girls of the age of those within the department. He should understand grading and the significance and purpose of the courses of instruction used in the school and within his department. His exclusive time should be given to the supervision of his department; his qualifications should be educational as well as executive, and he should hold no other office than that of departmental superintendent.

Teachers

Every teacher should understand either girls or boys, or both, but especially the girls or boys of the age and group to which he is assigned. Every teacher should be a trained teacher, and one who appreciates the importance of the constant improvement of teachers in service. He should be willing and expect to give outside study and work in order to be a real teacher and a wise friend to members of his class.

Pupils and Classes

Pupils should be graded according to age and general ability, as in the public school. Only pupils of the same age and ability should be

grouped together, and only the ages planned for in the general scheme of Sunday-school grading should be included within a given department. The classes of the department should be grouped together, with space or screens separating them from other departments. A separate room for each department is the ideal and should be provided wherever possible.

Courses of Study

The course of study should be suited to the capacity and needs of the pupils. It should be carefully graded.

Supervisor

Where a given department is large, or where the superintendent lacks either the necessary time or the educational qualifications, there should be a departmental supervisor. The duty of this supervisor should be to look after such work as the department engages in as a whole, apart from the instruction given in the separate classes. This will include missionary and temperance instruction, philanthropic and social service, memory work, and the preparation for special days.

Teachers' Meetings

No department will thrive as it should without stated and regular meetings of its teachers. Such meetings should provide for the study of methods, the discussion of departmental problems, the planning of the work of the department as a whole, and the study of the regular teacher-training lessons.

Physical Organization in the Sunday School

In a Sunday school that is properly organized and graded the several classes and departments form the natural groupings for the further organization of the pupils into clubs, leagues, associations, or societies. There will be little occa-

sion for such organizations within the Elementary Division of the Sunday school except in the Junior Department, where the pupils may be encouraged to unite in some simply constituted league or society having for its objective regular Church attendance, Bible study, temperance, and some definite form of weekly service. All the boys and girls within the Junior Department should be eligible to membership in such a society, though membership should be voluntary and not compulsory. Stated meetings of the society should be held at some convenient hour at least once every two weeks. The work of the society and all of its meetings should be under careful adult supervision, with ample provision for the participation of the Juniors themselves in both the business and religious exercises.

Junior Department

Intermediate Department

In the Secondary Division of the school, including Intermediate and Senior departments, as well as in the Advanced Division, with its graduate and adult Bible classes, class and departmental organization will play an important role among the supplementary activities of the Sunday school. Beginning with the Intermediate Department, the organization of the pupils into an Intermediate society of the Sunday school will be found most advantageous. The manner in which such a society may be organized can be best illustrated by a concrete example, and one which has served as a model for many such departments. Credit for the plan here given is due to the Munn Avenue Presbyterian Sunday School, East Orange, New Jersey.

Name The name of this organization shall be the Intermediate Society of the ..... Sunday School.

Membership The membership of this Society shall include all pupils, teachers and ex-teachers of the Intermediate Department.

Purpose The purpose of this Society shall be to promote the philanthropic, intellectual, and social interests of its members.

Officers The officers shall be a president, a vice-president, a secretary and treasurer. Each class shall elect a class president. The term of service for all officers shall be one year, or until their successors shall have been duly chosen.

Executive Committee There shall be an executive committee consisting of the president, vice-president, secretary and treasurer, three class presidents, and the teachers of all classes not otherwise represented on the committee.

President's Council There shall be a president's council, appointed by the president from among the teachers of the department.

Pupil Officers All pupil officers shall be chosen by ballot from the upper classes in the department, and both boys and girls shall serve upon the executive committee. The nominations for pupil officers shall be made in open meeting of the Society as a whole. The voting shall be by ballot, a majority of the members present and voting being necessary to a choice. The election of officers shall be held at the regular January meeting of the Society.

Duties of Officers and Committees The president shall preside at all the meetings of the Society and of the executive committee. The vice-president shall perform all the duties pertaining to the president's office in the absence of the latter, and shall report to the Society all matters referred to it by the executive committee. The secretary and treasurer shall perform the duties customarily pertaining to these offices. The executive committee shall consider all measures proposed for attaining the objects of the Society, and make such recommendations as seem proper. This committee shall also appoint the chairmen of all special committees created by action of the Society for special purposes.

Meetings The Society shall hold a regular meeting on the fourth Sunday of each month, at four o'clock P. M. Special meetings may be called at any session of the Sunday school by the president after consultation with at least two other members of the executive committee.

Quorum A quorum for the election of officers and the transaction of other business shall consist of ..... members.

Order of Business

At all regular meetings of the Society the following order of business shall be observed:

(1) Call to order.
(2) Prayer.
(3) Reading of the minutes of the preceding meeting.
(4) Reports of committees and reading of communications.
(5) Unfinished business.
(6) Special business (election of officers, voting on constitutional changes, etc.).
(7) New business.

Amendments

This constitution may be amended by a majority vote of the members present at any meeting, provided the proposed amendment shall have been read at the previous regular meeting.

Class Organization

In addition to the organization of the Intermediate Department as a whole, each class within the department may advantageously be organized by itself into a club or chapter, with a name, with officers, and with a definite purpose and regular times of meeting. In most Intermediate and Senior departments boys and girls will be grouped in separate classes. This will give the class group thus organized into a club an additional basis of unity.

Boys' Organizations

This is not the place for an extended discussion of special organizations for boys. It may, however, be said in general that whatever form such organization takes within the local church, the individual Sunday-school class will be found to be the best basis of union for the subgroups within the larger organization. Special suggestions for the work itself will be found in the several manuals issued by the Boy Scouts, Knights of King Arthur, Brotherhood of David, Knights of the Holy Grail, Knights of Methodism, and other similar societies, obtainable

through various denominational brotherhood and publication headquarters. Whatever the form of the larger organization, it should be definitely linked with the Sunday school and under the general oversight of the Sunday-school board or committee of the local church.

Girls' Organizations

Organizations for girls' classes will naturally take on somewhat different form and follow somewhat different lines of work than will those for boys. Girls are by nature, and by home environment and training as well, more interested in work of a benevolent and philanthropic character than are boys. But the cordiality with which the organization known as Camp Fire Girls, which corresponds to the Boy Scout Movement for boys, has been received is indicative of a natural interest on the part of girls in out-of-door life and activity, of which the Church thus far has taken all too little cognizance.

Senior Department

The form and purpose of class and departmental organizations in the Senior Department will differ somewhat from those with Intermediates. The Senior pupil is ready for a larger degree of self-government, is interested more in large enterprises actually under way in the business, political, and religious world. He is fond of debate and argument, and anxious to settle categorically many of the world-old problems in philosophy and morals. Too little difference has usually been made in work with Intermediate and Senior groups, and too frequently the two groups have been treated as one, with no recognition of the difference in age and natural interests. Wherever Intermediates and Seniors

are admitted to membership in the same organization, recognition should be given to the older group by a subdivision of the organization into specified groups according to age, with special privileges and obligations for the members of the older group, such as eligibility to appointment as general officers of the organization and some form of supervisory responsibility in connection with some of the activities of the younger members.

The Organized Adult Bible Class

Advanced Division

The division of the Sunday school within which the advantages of class organization are most evident is the Advanced Division, with its Graduate and Organized Adult Class departments. The classes in the Graduate Department have for their aim the more careful and thorough study of the Bible and special courses in ethics, church history, or allied subjects. Such classes will perhaps be less interested in organized activities than those in the general or nongraduate department of the Advanced Division, which in our scheme of organization in a preceding chapter we have designated as the Organized Adult Class Department. The special aim for classes in this department will be to reach the unchurched adults in the community for purposes of practical and devotional Bible study and various forms of social activity and service.

Advantages of Organization

The advantages of thorough class organization in this department of the school are convincingly real. They include, among others, the following:

It gives strength and permanency to the class.

It develops an *esprit de corps*. The group spirit is fostered and coöperation becomes the rule of the service.

It makes the class a spiritual center and a social unit.

It develops and fixes responsibility. Each officer and member finds his place and work.

It discovers and develops individual workers.

It furnishes to the school and the church an agency for Christian service.

It increases membership. A live, well-organized working class attracts others.

It holds young men and young women in the Sunday school and thus assists in solving a perplexing and difficult problem of loss and irregularity of attendance.

International Standard of Organization

Class organization, like Sunday-school grading, is a relative matter, which may differ in degree of thoroughness. By joint action of various denominational and interdenominational Sunday-school authorities there has been established a standard setting forth the minimum of organization, which must be reached by an organized adult class before the same shall be entitled to receive the diploma of recognition provided by the various denominational authorities. This standard of organization requires three definite and distinct things, namely:

Organic Connection with the Sunday School

1. *The class must be organically connected with the Sunday school*, of which it must be considered an integral part. This does not mean that the adult class must necessarily meet at the same time and place with the rest of the school, though where this is possible it is by far the most desirable arrangement, and the one which is most likely to help the school as a whole most.

Specified Officers and Committees

2. *The class shall have at least the following officers:* Teacher, president, vice-president, secretary and treasurer. It shall have at least three standing committees, as follows: Membership, devotional, and social. It is not required that these committees shall be known by these particular names, but it is required that the class shall have three committees, which are held responsible respectively for these three kinds of work. The executive

committee, where there is such, may act as a committee on membership.

Adult Members Only

3. *The class shall consist of adult members only.* A minimum age limit has been fixed at sixteen years, thus including the organized classes of the Senior Department of the school as well as those of the Adult Department proper. It is not intended that the distinction between the Senior and Adult Departments of the school shall be obliterated, but the recognition here given to organized classes in the Senior Department, which includes pupils between the ages of sixteen and twenty years, makes it possible for organized classes of this department to pass as such into the Adult Department of the school without the necessity of applying for a new certificate when the minimum age of the members of the class shall have reached twenty.

Suggested Constitution

The organization of an Adult Bible Class should be as simple as the needs of the local class permit. The following model constitution is printed by way of suggestion only. It has been prepared with several constitutions actually in use in successful men's and women's classes, together with a similar model constitution, prepared by the Adult Department of the International Association, before us. It should be modified to suit the local needs of every class. Some classes will need more officers and committees, others will not need so many. The number and variety should be suited to the special needs in each case.

MODEL FORM

I. Name

This class shall be called the ..... Class of the .....Sunday School of the ..... Church of ..... (City), ...(State).

II. Object

The object of this organization shall be the regular and systematic study of the Bible under competent leadership; the achievement of Christian culture through the spiritual, intellectual, and social development of every member; mutual helpfulness and the extension of Christ's kingdom.

"In diligence not slothful; fervent in spirit; serving the Lord." **III. Motto**

Any man (or woman) twenty-one years old or over may become a member of this class by signifying his desire to join and his intention to be loyal to the purpose and aim of the organization as set forth in Article II of this constitution, and by agreeing to attend the regular meetings of this class devoted to the study of the Bible. **IV. Membership**

Section 1. The general officers of this class shall be a teacher, president, vice-president, secretary, treasurer, and librarian. These officers shall be elected annually by ballot, and shall hold office until the next annual meeting after their election, or until their successors are chosen. The election of the teacher by the class shall be subject to the regular method prescribed by the church. **V. Officers and Committees**

Sec. 2. There shall be .....standing committees, to wit: Executive, devotional, social, and .....(other standing and special committees on membership, music, athletics, etc., may be added at the discretion of the class).

Sec. 3. The president shall be chairman of the executive committee, which shall consist of the general officers and the chairmen of all standing committees. The executive committee shall have the power to appoint all other standing committees and to designate who shall be chairman of each.

Section 1. The teacher shall have general charge of the Bible study work of the class, and shall be chosen with special reference to his fitness and ability to teach the Bible to adult students. He shall have charge of the regular study of the lesson at the Sabbath-day session of the class, and shall be ex officio member of all committees. **VI. Duties of Officers and Committees**

Sec. 2. The president shall preside at the regular and special meetings of the class and shall be the general executive officer. He shall appoint all special committees not provided for in the constitution and shall be *ex officio* a member of all committees.

Sec. 3. The vice-president shall perform the duties of the president in the absence of the latter and shall render such other executive assistance as may be required by the president.

Sec. 4. The secretary shall have charge of the records of the class. He shall keep accurate minutes of all business meetings, both of the class and of the executive committee, and shall make all announcements. He shall

keep a record of the attendance of the members each Sunday, and shall report the same, together with the amount of the collection for the day, to the class and to the secretary of the school.

Sec. 5. The treasurer shall receive all moneys belonging to the class; shall hold, deposit, and pay out the same as directed by the executive committee in harmony with the rules of the school. He shall make a full report of receipts and disbursements at each annual meeting of the class.

Sec. 6. The librarian shall have charge of all books and periodicals and other printed matter belonging to the class. He shall be responsible for the distribution of song books, Bibles, etc., at the regular and special meetings of the class.

Sec. 7. The executive committee shall have general supervision over all class work and interests. It shall devise ways and means of increasing the attendance at the regular class sessions for Bible study and for advancing the interests of the class in other ways.

Sec. 8. The devotional committee shall be responsible for the spiritual welfare and work of the class. It shall be the duty of this committee as far as possible to assist the teacher in planning for and arranging the Bible study work of the class.

Sec. 9. The social committee shall be responsible for greeting, welcoming, and introducing new members and visitors. It shall have charge of all entertainments and other social functions of the class. In the absence of a special committee for this purpose, the social committee shall act as a committee on membership.

VII. Meetings

Section 1. An annual meeting of this class shall be held in the month of ..... each year, the exact date to be determined by the executive committee.

Sec. 2. The class shall meet every Sunday for Bible study at ..... o'clock, in connection with the regular session of the Sunday school of the church.

Sec. 3. There shall be a regular business meeting of the class on the first ..... of every month, at ..... o'clock.

Sec. 4. Special business and other meetings may be called by the president in consultation with the teacher and members of the executive committee as occasion may require.

VIII. Quorum

..... members of the class in attendance at

any regular or special meeting shall constitute a quorum for the transaction of business.

IX. Contributions

The funds necessary to carry on the work of the class shall be raised by voluntary subscription. No contributions shall be solicited at any social meeting or entertainment of the class.

X. Amendments

This constitution may be amended at any regular business meeting of the class by a two-thirds vote of the members present, provided that said two-thirds shall not be less than the number required to constitute a quorum for the transaction of business.

By-Laws

As the class progresses it will be found necessary to enact certain rules concerning class management, order of business, methods of work, which will come properly under the head of by-laws.

XVIII

SPECIAL DAYS AND THEIR OBSERVANCE IN THE GRADED SUNDAY SCHOOL.

Four Special Days Important

THERE are four special occasions which naturally divide the Sunday-school year into four approximately equal periods. These are the autumnal Rally Day, the two major festivals of the Church year, Christmas and Easter, and the early Summer Promotion or Commencement Day, which may appropriately be combined with Children's Day.

RALLY DAY AND THE FALL OPENING

Rally Day a Day of Ingathering

Rally Day will naturally be a day of ingathering of new pupils, for which a careful and systematic canvass of the parish and neighborhood will have been made well in advance. But members will in no case be considered the first essential or the measure of success. In the interests of good work the number of pupils admitted to any given grade or department will be strictly limited to the normal capacity of the building and equipment. It is better to have a waiting list or to send the overflow to other schools than to jeopardize the quality of the work done for the sake of numbers. An enrollment of one hundred, with an average percentage of attendance of eighty, will mean more for character-building than an enrollment of one hundred and sixty with an average attendance percentage of eighty.

And of Enrollment

In the graded Sunday school Rally Day becomes the day for the autumnal enrollment. It is the day of the fall opening on which, or immediately following which, the work of the new school year begins. It should be a festive day with appropriate special exercises, planned and conducted departmentally rather than by and for the school as a whole, wherever the enrollment by departments is sufficiently large to permit separate departmental exercises.

The Program

The purpose of the day will determine largely the character of the program, which will bring forcibly to the attention of pupils and visitors alike the essential importance of systematic and thorough instruction and training in religion and morals such as the graded Sunday school offers. It will be simple and impressive, to the point, and illuminating as regards both the purpose and method of the instruction which the school offers. It will make for regularity and punctuality in attendance and for a measurable appreciation of the privilege of enrollment and membership in the school.

The Date

Since the graded lesson courses for all departments of the school are planned to begin with the first Sunday in October of each year, the character and purpose of Rally Day as here set forth fixes its date for either the last Sunday in September or the first Sunday in October. The date suggested by the regularly constituted Church authorities, where it varies from this, is not intended to be arbitrary or inflexible, and should be moved forward or backward as may be necessary.

Christmas and Easter

Emphasizing the Church Year

The non-liturgical evangelical churches in America as a rule pay comparatively little attention to the Church year, while the emphasis placed on the two major Church festivals, Christmas and Easter, is not seldom of such a character as to yield the minimum of returns in the development of the religious life of the children and young people in the Sunday school. Christmas should be religious in character. The Sunday-school Christmas should be primarily and helpfully religious in tone. A simple service in which Christmas carols and appropriate recitations give expression and emphasis to the true Christmas spirit of a glad good will and Christmas charity is infinitely superior to the more popular Santa-Claus variety of program where fun and frolic seem to be the sole objective and in which a chance religious sentiment would seem almost out of place by sheer contrast. Christmas offers a splendid opportunity for the inculcation of the highest type of Christian altruism and for the cultivation of an intelligent and lasting appreciation of the classic Christmas anthems, carols, and hymns. This opportunity comes but once each year and should not be lightly cast aside for the gratification of a mere whim and demand for something of a lighter and more catchy character. True religious sentiment incorporated in worthy and appropriate music becomes a permanent possession when used in connection with a great Church festival such as Christmas.

Christmas time more than any other period of

the Church year is a season of unselfishness. The spirit of generous Christian charity is abroad. It seems natural to think of others, and the instinctive desire of the heart is to be helpful and to bring joy and happiness to some one else. This spirit should be strengthened and encouraged by the Christmas festivities in the Sunday school. To pupils and teachers alike should be afforded the pleasure and joy of experiencing the truth of the New Testament teaching, "It is more blessed to give than to receive."

A Giving Christmas

Almost every school, whether located in the city or in the country, is within easy reach of several fields for Church benevolence. One of these fields is represented by hospitals, orphan asylums, homes for the aged, schools for the blind, day nurseries, and other charitable institutions, together with public prisons and reformatories, to any of which the simple and appropriate gifts from the pupils and teachers of a Christian Sunday school will be a benediction, the influence of which will last through many months of the year which follows. In every Church parish there are the worthy poor, in families and individuals, who, because of sickness or adverse circumstances, are in actual need and distress. To all such families and individuals within the boundaries of the Christian Church parish there should come a message of cheer with some substantial gift in the form of food or provisions, clothing or fuel. To forget the needy of the Church neighborhood and to center the attention and interest upon the gifts to be received by the children is to cultivate selfishness

What and to Whom to Give

at a time when the heart is most ready to respond to the call of unselfishness and Christian charity. Long in advance of Christmas time the Christmas spirit may be cultivated in the children of a class or school by the preparation of a Christmas box for some foreign mission field or station.

Concerning the Easter Celebration

Easter Sunday should be among the special days observed in the Sunday school. In the Christian Church this festival commemorates the triumphal culmination of the ministry and redemptive work of our Lord. In his triumph rather than in his infancy Jesus is our example and inspiration of the worthiest endeavor. It is the divine, the living, the triumphal Christ, who claims our allegiance and inspires our loyalty, and it is at the glad Easter season that we are reminded, perhaps more than at any other time, of the living and abiding presence of the Christ among men. And in the Easter service of the Sunday school this note of Christian triumph and of gladness should be dominant. What has been said concerning the simplicity and appropriateness of the Christmas service applies to the Easter service also. And just as at Christmas time gifts are sent to the poor and the shut-ins, bearing the message of Christian benevolence, so at Eastertime the early spring flowers, which have served their purpose in adding charm and beauty to the festal hour, may be made to carry to the sick and helpless glad messages of Christian love and fellowship. It will add much to the joy of the children to be permitted to serve as messengers bearing Easter greetings to those who are thus to be remembered by a gift of flowers.

Children's Day

Importance of Religious Education and Opportunities of Childhood

Children's Day comes in June, the fourth and last of the great special days of the Sunday-school year. The principal service to the school, and through the school to the Church, has been to emphasize the importance of the Christian education. It is preëminently the children's own festival. It is their day; its program should be their program, its flowers the flowers they bring. On Children's Day let childhood speak, let the children come to the front, that the Church may know her heritage and realize her opportunity; and so far as teachers and officers or other adults participate in the program, let them call attention to the necessity and importance of a Christian religious education and a liberal Christian training.

A Commencement Day for the Sunday School

In schools which close for the summer, as is the case in many of our large cities, and in schools which provide during the summer months for a change from the regular course of instruction during the major part of the year, Children's Day may be utilized as Commencement and Promotion Day. In such cases a late Sunday in June would be most appropriate for the service, the program being such as to preserve the spirit and purpose of Children's Day in general, while at the same time adapted in such a way as to make of it a suitable Commencement exercise for the Sunday school. Demonstrations of the work actually accomplished with departments and grades, recitations and concert exercises appropriate for the occasion would naturally be provided.

Other Special Days

The New Evangelism

A new type of evangelism is gradually receiving deserved recognition in our Sunday schools; a type that makes a careful study of the religious life and its normal development, and which, on the basis of such study, adapts both its message and its methods to the changing needs of the individual at different ages and under different environmental conditions. Such an evangelism is essentially a "year-round" evangelism. It is constant in its effort to lead the pupil into an experience of conscious fellowship with the heavenly Father. It never loses sight of this objective. Yet, recognizing the fact that moral standards and religious faith alike are largely a product of early training, its method is primarily educational. By diligent, patient, never-ceasing constructive teaching it seeks to furnish in due and well-balanced proportion that measure of inspiration for the heart, illumination for the mind, and stimulation and guidance for the will which is essential to the development of strong, well-rounded Christian character. This new evangelism recognizes special times and seasons for the larger ingathering of results and for taking inventory of progress made. It is not blind to the oft-recurring need of direct and special appeal, but in its program such seasons of larger ingathering and such occasions for special appeal come not by arbitrary appointment, but as the natural culmination of a longer period of careful and intelligent preparation. Wisely prepared for and rightly observed, Decision Day

Decision Day

may be to a Sunday school the most important, and spiritually the most fruitful, day on the calendar. It has large possibilities—so large, indeed, as to be fraught with real dangers. Its observance must not be forced.

Opportunity of Adolescence

It is not likely that all classes or departments of the school will be ready at the same time for the personal appeal which Decision Day implies. In the Elementary grades of the school it will have little, if any, place. In the upper Junior and throughout the Intermediate grades, on the other hand, there will be ample occasion for its recognition. With the dawning sense of independence and personal responsibility in conduct that comes with the years of early adolescence, there should come in the life of every pupil a glad, free choice of those ideals and standards of Christian discipleship which up to this time have been accepted more or less without question from others. In these grades, therefore, it will be necessary ever and again to make the direct appeal; and it will be necessary in all the upper departments of the school to set forth continually and in its most favorable and attractive form the personal acceptance of Christ as the highest good.

Patriotism and Thanksgiving

Some incidental recognition should be given in the Sunday school to national holidays set aside for the inculcation of patriotism and thanksgiving. This may be done in connection with the regular lesson or with departmental exercises on the Sunday next preceding the holiday, on July the Fourth and the last Thursday in November. In schools that are discontinued a part or all of the summer, the Sunday preceding

Lincoln's or Washington's Birthday may be used for special patriotic exercises.

A Wrong Tendency

There is a growing tendency in some quarters toward assigning to every worthy cause, from temperance to the fight against tuberculosis, a special Sunday for its annual exploitation in the school of religion. While the motive back of this tendency is altogether praiseworthy, the method whereby the end is sought is clearly not the best.

Curriculum Products

The graded courses in religious instruction now available for use in the Sunday school make ample provision for systematic and thoroughgoing teaching in temperance, missions, and Christian benevolence. And it is not too much to expect that habits of total abstinence from the use of intoxicating liquors, interest in missions, and systematic and intelligent giving to every worthy charity or benevolence shall be among the major products of the week-by-week instruction which these courses provide.

The Teaching Hour Sacred

It is of the utmost importance that the hour set apart for class teaching in the Sunday school be considered sacred and that nothing be permitted to curtail or interfere with the systematic work in Bible instruction and Christian training and nurture. If the Sunday schools of to-day need one thing more than they do others, this

One Thing Needful

one thing needful is more earnest and more uninterrupted classroom effort where a prepared teacher with a lesson suited to the age and special religious needs of his pupils is given an opportunity to work out with his pupils and in the concrete the problem of effective Christian train-

ing. In order to safeguard the lesson hour and its larger possibilities in character-building, therefore, the multiplication of special days and services in the Sunday school is to be discouraged and, as far as possible, avoided.

XIX

THE SUNDAY SCHOOL LIBRARY

A Generation Ago

THE Sunday school library is still an important factor in the religious-educational work of many a local church, although a generation ago this was true in a much larger number of schools than at present. In rural communities, where there were no public libraries, and where home libraries were scarcely known, the collection of books owned by the Sunday school was ofttimes one of the chief attractions for the young people of the neighborhood. It is true the books which these libraries contained were chiefly children's stories of the sentimental and ultra-pious type, which, judged by our present standards, were often as crude in substance of doctrine as in their illustrations. Nevertheless, they showed a tenderness toward childhood at a time when this period of life was but little understood and its rights not so fully recognized as to-day. With the increasing appreciation and understanding of child life this type of book has, during the past two decades, given place largely to stories more closely related to the experience of normal children and young people.

Why Sunday School Libraries Have Declined

With the rapid increase of public and public-school libraries, with their liberal annual appropriations, the need for a Sunday-school library is, in most communities, no longer felt as formerly. Not a few large city Sunday schools have dis-

continued their libraries altogether, while the libraries of other schools, with which some readers of this chapter may be familiar, have fallen almost entirely into disuse. For this decline of the Sunday-school library in communities where it might still serve a valuable purpose two causes are chiefly responsible. Too often the library has not kept pace with the changing standards, and new books which appeal to the pupils have not been added to the catalogue. The pupil's interest is the first essential, and the degree to which a book calls forth the spontaneous interest of a normal, wide-awake boy or girl of average intelligence and good breeding is one of the fairest tests of its value. There are other vital considerations to which we shall refer in another paragraph; but the power of a book to arouse and hold the interest of the reader is fundamental.

Method of Distributing Books

The second cause of Sunday-school library decline is to be found in the customary method of distributing books. In most Sunday-school libraries, even at present, each book is given a number, and from a printed list of books and numbers children write on cards the numbers of perhaps a dozen books, from among which they would like to get one. From this pupil's card the librarian selects a book, usually the most accessible one which happens to be included in the list. The children seldom have an opportunity to see and examine the books for themselves before making a selection, but must judge of their worth and contents wholly by the title, a method which is far from satisfactory and which results

in the frequent disappointment of the pupil and a subsequent discontinuation of the use of the library. If teachers would sufficiently familiarize themselves with the library to wisely assist their pupils in their choices, and to suggest appropriate and interesting books, the library might be made the teacher's strongest ally. Pupils should also be permitted to go occasionally among the shelves of the library and examine the books for themselves. This can easily be arranged without confusion by permitting classes to take turns in visiting the library on succeeding Sundays.

Usefulness Not Past

The influence of good books on the ideals of children is so powerful that it is hard to understand how any Sunday-school teacher can well do without their assistance. A good book not seldom offers the best opportunity for clinching or applying the truth of a lesson by presenting to the mind of the pupil the outstanding thought or teaching of the lesson in a new and interesting setting. Or, a lesson may be made doubly impressive by asking pupils to read in advance a certain book dealing with the same thought. Primary workers should remember that many mothers would be glad to read to their little children books suggested by the Sunday-school teacher. Rightly appreciated and used, therefore, the Sunday-school library should still render a most valuable service. A book in the hand is worth ten in a distant public library, and even a comparatively small number of well-selected books would prove most helpful in the Sunday school.

Books for a Sunday-school library should be

carefully selected; otherwise they may prove a handicap rather than an ally to the teacher. The first test to be applied to any book is that of its moral tone. By a moral book we mean one that arouses our admiration for manliness or womanliness and for such virtues as honor, courage, faithfulness, and gentleness. The story which exalts honesty and pluck above luck, the one in which nobleness is personified in the life of some man or woman known or unknown to the world, instinctively awakens in the young reader a desire to emulate the example of nobleness which it portrays. Secondly, the literary quality of a book should be considered. The language of a good writer will unconsciously mold that of young people still in the formative period. Those who have read much to children are often struck by hearing them use appropriately expressions contained in the book, but which the reader had passed almost or quite unnoticed. A child of three years that had heard "The Village Blacksmith" repeated frequently by an older member of the family, one day, when much pleased, exclaimed in the midst of his play, "O, that makes my heart rejoice!" It is seldom that a person's vocabulary is increased to any considerable extent after the adolescent years are past. How important, therefore, that these years be used wisely, lest in later life one be handicapped in the free and proper expression of thought. Lastly, in selecting books for the Sunday-school library, the printing, binding, and illustrations should be considered. A poorly printed book with crude and homely pictures will often repel

The Test of a Book—Moral Tone

Literary Quality

Appearance; Illustrations

a child, even though it be well written. Every book placed in the hands of a boy or girl for use should command his or her respect because of its appearance. In many cases a book may become so much loved by a class of pupils that it will be "read to rags," but in its original appearance the book should be as attractive as it is interesting.

Library Not Necessarily Large

The Sunday-school library need not necessarily be a large one, nor is it important that it cover a very large range of subjects. It is quite possible for young people to read too much, and in the building up of a library, rather than buy a large number of mediocre books, it will be much better to purchase several copies of a "best book," so that all the boys and girls can read this one book while their interest in it is at its height. With the more perfect adjustment of our schools to the system of graded religious instruction it will become increasingly easy to have at hand a carefully selected list of books specially suited to the age and experience of pupils in each of the various grades. The books thus selected can be made to serve in a sense as supplementary to the regular textbooks of instruction. These books may include history, nature stories, fiction, biography, and a wide range of other subjects, but each book selected must be in itself worth while, and the idea which dominates its story must be appropriate and helpful. Thus in the altruistic period, when pupils are anxious to be doing something for others, it will not be amiss to place in their hands the printed reports and publications of such organizations as that of the various humane societies, the Society for the

Prevention of Cruelty to Children, and, wherever practical, to point out an opportunity to aid some such worthy cause.

Building Up a Library

In considering the annual budget of the Sunday school the library should not be overlooked. A small fund, well managed, can be made to keep a collection of books fresh and attractive by the judicious selection of a few new volumes every month. Many books can be secured by special private donation, and others may be borrowed in alcove sets from near-by public libraries. In seeking donations it is far better to first decide on the book or books needed for each class and department and then to approach individuals, pointing out the special need and the opportunity to render a genuine service by becoming the donor of one or more books in the list. This method will be found to yield larger returns and to secure a more abiding interest on the part of those who donate books than the usual plan of leaving the choice of the book to the donor himself.

Using the Public Library

The Sunday-school librarian will find a helpful ally in the public library, from which in most communities it will be possible to borrow a number of books at a time for a specified period of time. This arrangement will prove doubly advantageous in that it makes possible the temporary use of books for special seasonal and other programs without expense to the school, and makes available for the school under its own auspices the larger assortment of specialized material which the public library contains. Such libraries are not infrequently glad to receive

from the Sunday school a suggestion as to new books that might prove of interest and service in the community.

Teacher-Training Books

Every Sunday-school library should provide amply for the professional needs of the teachers. Bible dictionaries and commentaries, together with books on general and religious pedagogy, should be made available to every member of the teaching force. A suitable list for each department of a graded school will be found in the teacher's manual accompanying the course of study for the department.

XX

PROFESSIONAL PREPARATION AND ADVANCEMENT OF TEACHERS

The Situation

WHAT is the present situation with regard to teacher training in the Sunday school? Speaking advisedly and with due regard to the progress making in many quarters, it must be admitted that conditions, on the whole, are deplorable in the extreme. The total enrollment for the Sunday schools of the United States in 1911 was approximately 15,500,000, with 1,600,000 officers and teachers. The teacher-training statistics as given in the San Francisco Convention Report indicated the total number of graduates from teacher-training courses up to 1911 to be less than 30,000. Granting that one third as many more teachers now in service have had some sort of professional training outside of the Sunday school, or in classes not reported to the International Sunday school authorities, and making further allowance for the number of persons who have received teacher-training diplomas since this report was made, we still have a total of less than 50,000 persons who have completed any sort of a course in teacher training. This is a bare three per cent of the total number of teachers and officers now at work in the Sunday school, and less than five per cent of the actual teaching force.

Teacher-Training Statistics

Poor Text-Books

It is but fair to inquire further into the character of the training which this small percentage of Sunday-school teachers has actually received.

This is not difficult to determine for those represented in the international statistics. More than ninety-five per cent of these have received the diploma for the so-called First Standard Course, covering a total of only fifty lessons on Bible study, child study, and Sunday-school organization and management combined. But even this absurd quantitative minimum of work required by the international standard for the first teacher-training course is not the worst aspect of the situation. Many of the text-books for this course, and especially several of those used quite extensively, are a delusion and a snare, utterly inadequate in subject-matter, unpedagogical in arrangement and method, and misleading and inaccurate in statements of fact. To quote Dr. McFarland on this point:[1]

Dr. McFarland's Criticism

The present situation in this matter is chaotic. . . . The conditions have been particularly favorable for the exploitation of sham and shoddy. In the first place, there has been much popular but uninstructed interest in this subject on the part of many who, not being capable of discriminating judgment, have been an easy mark for educational quackery. There are thousands of Sunday-school teachers, possessed by a sincere zeal to do better work, but not understanding what kind of training they need, who have been misled by the advertisements of various teacher-training nostrums which, like certain patent medicines, promise much but accomplish little, material which should be ruled out under intellectual and moral Pure Food and Drug laws.

As the character of the average books devoted to this interest indicates, there is as yet no standard established in this department of instruction and training. The consciousness of this fact led to the

[1] Dr. J T. McFarland, Editor Sunday School Publications, Methodist Episcopal Church, in an address delivered before the Sunday School Editorial Association in July, 1909.

calling of what is known as the Philadelphia Conference, January 7, 8, 1908. At that conference between the representatives of the denominations and the authorities of the International Association an attempt was made to establish a standard; and in a sense and to a certain degree this was done. By the agreement reached at that conference we now know that any approved course in teacher-training must include not less than fifty lesson periods, of which at least twenty must be devoted to the study of the Bible, and at least seven each to the study of the pupil, the teacher, and the Sunday school. But hopeful as this was as a beginning, it was only a beginning—it did not really set up a standard. An educational standard is not a matter of arithmetic, not a question of numerical proportion, but of quality and substance. It must not deal simply with dimensions but with weight. A cubic foot of basswood measures the same as a cubic foot of mahogany, but there is a great difference between them in the matter of specific gravity and commercial value. And this is just the defect of the so-called standard adopted by the Philadelphia Conference. It did not distinguish between basswood and mahogany. To say that a teacher-training course shall include four sections, and that a certain number of lessons must be devoted to each section, is a system of linear or, at best, cubic measurement; it does not attempt to measure the substance and weight and quality of the material. What is needed is an *ad valorem* standard.

Second Standard Course

It is true that the Philadelphia Conference referred to by Dr. McFarland adopted a standard also for a second or advanced course in teacher-training, the minimum requirements for which were double those for the first standard course. The exact wording of the conference resolution bearing on this course is as follows:

There shall be an advanced course including not less than one hundred (100) lesson periods, with a minimum of forty (40) lesson periods devoted to the study of the Bible, and not less than ten (10) each to a study of the pupil, the teacher, the Sunday school, church history, and missions. Three years' time shall

be devoted to this course, and in no case shall a diploma be granted for its completion in less than two years.

Denominational Courses

Several of the leading denominations have undertaken the preparation of a course in teacher-training meeting the requirements of this higher standard, and in several instances going far beyond its minimum. Thus, for example, the advanced teacher-training course for the Methodist Episcopal Church, with which the writer happens to be most familiar, provides for sixty-two lessons on pedagogy and child study, forty-six lessons on the organization and management of the Sunday school, and a creditable course of fifty-two lessons in Old and New Testament introduction. The requirements of the Baptist, Presbyterian, and several other denominations are correspondingly high. Correspondence courses offering instruction in a variety of subjects, including those specified in the second standard course requirements, are also being offered for the benefit especially of teachers who are not so situated as to be able to join a teacher-training class. Advanced and correspondence courses, however, have thus far had a very limited circulation, and are hardly to be considered in an estimate of the present situation, except as they indicate a purpose on the part of the leading denominations and the International Association to improve as rapidly as possible the present deplorable conditions. It is doubtful if one Sunday-school teacher in ten to-day could pass a fair test in a creditable course in Bible history or New Testament introduction, while most of the actual teaching done in the Sunday school, "judged on

the basis of pedagogical method, is," as a prominent and well-informed educator recently expressed it, "simply abominable, and would not be rated five on the scale of one hundred in the training department of any reputable normal school or teachers' college."

Development, Notwithstanding

Fortunately, mankind is incurably religious, and the religious life of boys and girls continues to develop notwithstanding the handicap placed upon it by poor teaching in the Sunday school. The great body of Sunday-school teachers, moreover, is an earnest, consecrated company, full of faith and of devotion to their task; and faith is contagious and example is stronger than precept. What might not the harvest be in the Sunday-school field if correct teaching were to supplement noble example; if knowledge were added to zeal and skill to earnest endeavor!

Factors in Teacher-Training

The standards of grading and supervision set forth in the preceding chapters presuppose some more adequate preparation and training on the part of Sunday-school teachers. Such training of necessity involves three factors, namely: (1) Knowledge of the subject-matter of religious instruction; (2) Knowledge of pedagogical principles and methods; (3) Actual practice in teaching gained either outside the Sunday school or by means of a carefully supervised apprenticeship as assistant teacher in a given department.

What is Needed

It does not fall within the intended scope of this discussion to outline in detail what should be included in a course of study for teacher-training classes—certainly as much or more than the best of the courses at present available offers. What

is needed is not so much more or other teacher-training text-books, so called; but professional requirements based upon a study of recognized standard text-books on Bible history and geography; Old and New Testament introduction; the life of Christ; church, missionary, and religious history; on child study, principles of teaching, general method, and school management; with carefully selected and arranged courses of collateral reading by subjects.

Educational Leadership Demanded

Such text-books of high grade are already available in abundance, but not all of them appear on the catalogues of denominational or Sunday-school publishing houses. The element of ecclesiastical commercialism manifest in the multiplication of made-to-order official courses and texts is a real menace to progress in the Sunday school. The greatest present need is that of educational ideals and educational leadership in denominational and interdenominational Sunday-school movements. To such leadership there has always been a quick response on the part of earnest and progressive teachers everywhere; and to such leadership in several strategic places we are to-day indebted for the new educational emphasis in Sunday-school work and for the prospect of better things in teacher-training as well as in graded courses of study for the Sunday school in the immediate future.

Two Aspects of the Problem

There are really two distinct aspects of the problem of teacher-training, that of the professional preparation of prospective teachers and that of the improvement of teachers in service. Of these the second is in many respects more

important than the first. There is a constant temptation to regard the completion of a given course of preparatory training as a sufficient guarantee of permanent efficiency, whereas such preparatory training, at its best, cannot possibly be a substitute for future diligent study and persistent effort toward self-improvement on the part of the individual. More valuable than any immediate equipment gained from any given teacher-training course is the professional ideal inculcated and the desire for even greater efficiency stimulated. To inspire those already engaged in the active service of teaching with high ideals and to provide all teachers with manifold opportunities for self-improvement and professional advancement is the first duty of the Church in providing for the training of its Sunday-school teachers.

Training Classes for Prospective Teachers

The organization of training classes for prospective teachers is provided for in the curriculum of the graded school as outlined in Chapter VII. Such classes grouped together constitute the Normal or Teacher Training Department of the school, and the course of study for this department should cover a minimum of two years with a "two-period" session each Sunday, by which we mean that in the Normal Department of the Sunday school the regular session should be long enough to permit of being divided into two periods, each from thirty-five to fifty minutes in length, thus permitting of a two-lesson system providing for two parallel courses, one in Bible study and the other in the theory and method of teaching or in child study. Where the

school meets in the afternoon this department might prolong its session for half an hour after the other departments of the school have been dismissed. Where the "two-period" session is impracticable the one lesson period should be supplemented by a class session held once a week apart from the school, perhaps in connection with the weekly teachers' meeting as suggested below. Such a two-year course in teacher-training would be about equivalent to the minimum requirement for one full year's work at college. A three-year course on the "two-period" plan plus an equal amount of work done in classes provided for teachers already in service, together with the experience acquired in actual teaching in the interim, would be equivalent to a three-year course of study in a creditable normal school.

"Teachers' Meeting"

The traditional teachers' meeting may be utilized to advantage. The evening devoted to it should be guarded against other encroaching engagements. The meeting itself should be the most profitable week-night meeting of the church. The time devoted to the meeting should be utilized to the utmost. The first forty-five to fifty minutes of the hour might be given each week to a lesson or lecture in a general course in Bible study, pedagogy, psychology, or child study. Following this the remainder of the evening might be given to group work, the teachers of each division or department of the school meeting together as a class for counsel and discussion of their peculiar department problems or for study. In either case this second part of the evening's program

should be as carefully planned and as systematically carried out as the first. The division or department superintendent should be in charge.

Reading and Study Circles

Reading and study circles offer another means for the improvement of teachers in service. A well-selected reference library for teachers could be made the basis of material for the work of a circle of this character. The teachers of each department might form separate circles and report on their reading and study in the departmental gathering at the weekly teachers' meeting. Thus a given book of the Bible, period of Bible or missionary history, or text-book in pedagogy might form the basis of reports and discussions for a given number of evenings. Occasional book reviews and summaries of magazine reading bearing on Sunday-school teaching would be appropriate. Everything, however, should be done according to definite plan, in order that there may be topical sequence and measurable progress in the work.

The Teacher of Teachers

Who shall be the teacher of teachers? Shall it be the pastor with his other responsibilities and duties? Or shall it be a specially employed director of religious instruction who shall at the same time be the paid superintendent of the school? In time no doubt it will be more generally the latter. In churches so situated financially as to be able to provide for any kind of pastor's assistant, the first investment should be in this field.

A Teaching Ministry

Here also lies one of the greatest opportunities of the ministry. The next great revival in the Christian Church, we may confidently expect,

will be a revival of religious education centering in the Sunday school. The new era upon which we are entering will demand a teaching ministry and a ministry of teaching in which the pastor must be the guide and leader of the educational forces in the Church. As a teacher of teachers it will be his privilege to exemplify by his own mastery of both subject-matter and method in religious instruction the high ideals of efficiency which should inspire his teachers in their work. This means that to the present equipment of pastors for their work must be added a thorough training in pedagogy, including the principles and philosophy of education, methods of teaching, and school management. What, if anything, may be omitted from the present curriculum of the theological seminary to make place for this training we are not prepared to say. Perhaps the advanced requirements in Hebrew and Greek might be made optional and the departments of systematic and practical theology be adjusted to include the philosophy of education and the theory and practice of teaching, respectively. There is no more urgent demand made upon the theological seminary to-day than that it shall train and equip its students so as to qualify them to at least intelligently supervise the training of Sunday-school teachers.

XXI

STANDARD COURSES IN TEACHER TRAINING

Serious Educational Effort

THE introduction of the new graded lesson courses for the Sunday school is rapidly compelling us to regard the problem of teacher training more seriously than it has been regarded heretofore. Indeed, we are coming to understand that the entire work of the Sunday school is one of serious educational effort, as well as of religious devotion and enthusiasm. Past and present standards, therefore, in every department of Sunday-school work must be constantly advancing. The necessity of such advancement in the case of the so-called standard courses in teacher training authorized by the joint action of the different churches coöperating through the channel of the International Sunday School Association seems to us to be imperative.

A Higher Minimum Suggested

The present requirements of these courses were set forth in the preceding chapter. It is our purpose at this point to suggest a higher minimum for each of the two standard courses and to outline briefly what this minimum in each case should include.

PREREQUISITES

There are certain general qualifications which should be considered as indispensable prerequisites in the equipment of the teacher of religion. These are a personal religious experience,

a genuine and sympathetic interest in children, a good common-school education, a general knowledge of Bible history, and an acquaintance with the organized activities of the Christian Church.

Religious Experience

By a personal religious experience we do not mean an experience of any specific form or type. The religious life is as truly individualistic and varied as is personality itself, and no one has a right to demand of others precisely the same type of religious experience that he himself possesses. Yet the Christian Church has a right to require of those into whose hands it intrusts the religious training of its children and young people an experimental knowledge of religion, a vital and transforming religious faith, a conscious possession of the life of the Spirit, such as will inspire in the pupil both a confidence in the teacher and his message and an earnest desire to attain a like faith and personal experience.

Knowledge of Child Life

Yet, not every one who possesses such a religious experience is qualified to teach religion. Every devout believer is privileged to be a witness of the truth, both in the daily conduct of his life and by word of testimony in public and in private. But it is quite another thing to undertake the careful and systematic religious instruction and training of others. For this both a natural aptitude and an adequate fund of essential knowledge are necessary. On the side of personal aptitude belong a genuine interest in children, a sympathetic appreciation of the importance of childhood for religious training, and some understanding of the gradually unfolding religious life in the individual. Without this

sympathetic interest in childhood and this appreciation of its capacity for religious development any subsequent acquaintance with the theories of child study and religious pedagogy would be of comparatively little value.

A Good Education

In like manner it may be said that while a good education is not essential to a deep and genuine religious experience, or to a life of righteousness and Christian service, such an education is essential to the effective teaching of religious truth and the orderly training of Christian character. One baneful influence within the Christian Church in the past has been the notion that every individual possessing a personal religious experience was by virtue of that experience—and often to the degree to which that experience was exceptional and extraordinary—qualified to be the religious teacher of others. Fortunately the great apostles of the faith in all ages since the dawn of Christianity have realized the importance of educational as well as spiritual qualifications for the office of teacher in the Christian Church. Moreover every great forward movement in the Christian Church since its organization has been marked by an emphasis upon educational ideals and methods. The apostolic church was a teaching church; the great reformers of the Middle Ages and subsequently were the schoolmasters as well as the religious leaders of their time, and the most promising aspect of the modern missionary movement is its educational emphasis, which in its program of world evangelism looks to the future and depends upon pedagogical and scientific

methods of instruction for the largest results. The educational emphasis in the graded Sunday-school movement is, therefore, not an innovation, but rather a return to the emphasis and method of Church fathers and reformers of the past. The Christian teacher in the Christian Sunday school should possess an education sufficient in its scope to command the intellectual confidence of his pupils.

Bible Study

Under the graded lesson system no person should be considered qualified to teach in the Sunday school who has not a general knowledge of the Bible and of the significance and organization of the Christian Church equivalent at least to that possessed by Sunday-school pupils who have come up through the grades of the Junior and Intermediate departments of a well-graded school. The requirements of the Junior and Intermediate grades, therefore, including the written work prescribed for the several courses, should be counted among the essential prerequisites which the prospective Sunday-school teacher will have mastered even before entering upon the special preparation offered by the Elementary or First Standard Course.

First Standard Course

Minimum Requirements

The First Standard Course may be considered as representing the absolute minimum of formal training and study, without the equivalent of which no person should be appointed to the important office of teacher in the School of Religious Instruction. Given the essential prerequisites outlined above, the minimum require-

ments of the First Standard Course should include the equivalent of not less than 120 lesson periods. Of these at least 50 lessons should be devoted to the study of the Bible with a special view to teaching, and 50 lessons to religious pedagogy, covering the three subjects the pupil, the teacher, and the school, with the remaining 20 lessons for elective work either in church history, missionary study, or some specialized form of Christian service.

Required Readings

In addition to the regular text-book or lecture work presupposed in the above minimum, each pupil pursuing the First Standard Course should be required to read certain classic chapters in standard works on pedagogy, together with similar selections from the best text-books on "Bible introduction." This supplementary reading should in the aggregate equal in volume one ordinary 8vo book of approximately 300 pages, or 25 chapters of an average length of 12 pages.

Credits Recognition

By dividing the weekly recitation hour into two periods of forty-five minutes each, the one devoted to Bible study and the other to the study in pedagogy, with special provision for the elective studies in church history, modern missions, or other subjects, it should be possible for an earnest class of young people to complete the requirements of such a First Standard Course in a single year. Where, however, the time at the disposal of class members for preparation and study, or other local conditions, make this impracticable, the work should be divided and arranged so as to complete specified units of the total during the year. For the completion of

such units of work there should be some formal recognition in the way of a certificate indicating the subject and the portion of the total course completed. The completion of the First Standard Course as a whole should entitle the student to the First Standard Course diploma, issued by the Sunday-school department of the church or denomination furnishing the text-books. Credit should also be given for advanced work in Bible study pursued in the Senior or Adult departments of a graded Sunday school. The International graded courses provide for the second and third year of the Senior Department (ages 18, 19) respectively an Old and a New Testament survey, covering nine months of regular Sunday-school work each. For the satisfactory completion of these Old and New Testament studies in the Senior Department, credit should be allowed toward the First Standard Course diploma in teacher training on the basis of a credit of fifteen lesson periods for the work of each of the two Senior years, or a total of thirty lesson periods for the second and third year Senior studies. A student having completed the third year Senior course of Bible study would thus be required to have only twenty additional lessons on the Bible in order to complete the Bible study work required for the diploma. These twenty lessons should be from a text-book prepared especially for teacher-training classes.

Advanced Standard Course

Prerequisites

In addition to the prerequisites already indicated for all teacher-training courses, students

desiring to enter upon the Advanced or Second Standard Course in teacher training should have completed the work in Bible study and in religious pedagogy required for the First Standard Course, or the equivalent of such work.

College Basis

The requirements of the Advanced Standard Course itself should be put on a basis of college and normal school requirements for one full year's residence work. That is to say, the total requirements for the course should be made to equal in quality and quantity, though not in subject-matter, approximately one year's residence work in a high class college or normal school. This would mean about 240 lesson periods, or the equivalent of eight lesson periods per week for thirty weeks, plus certain specified requirements in collateral reading, with reports and synopses of books and chapters read. These 240 lesson periods should be divided after the manner of college graduate work between one major and two minor subjects, as follows:

Major Subject.....	120 Hours
First Minor Subject.....	60 Hours
Second Minor Subject...	60 Hours
Total.....	240 Hours

Major and Minor Subjects

The major subject in every case should be Bible Study, and the first minor religious pedagogy, under which head should be included, as in the First Standard Course requirements, all the work usually grouped under the heads of the teacher, the pupil, the school. The second minor subject should be elective, the student being permitted to choose from among a number

of specified subjects, including church history, modern missions, Christian ethics, and social service; or the student may be permitted to divide the second minor between any two of these subjects, provided that not less than thirty hours shall be devoted to each subject selected for credit work. The collateral readings required should be indicated by book title, chapter heading, and pages, and be equivalent to a minimum of five pages per lesson (1,500 words), or a total for the entire course of 600 pages for the major subject and 300 pages for each minor subject. The completion of the course would thus require, in addition to the regular 240 lesson periods, the reading of supplementary matter equivalent to four books of 300 pages each, or two such books on Bible study and one each on religious pedagogy and the second minor subject, either church history, modern missions, ethics, or social service.

Collateral Reading

To illustrate the type of collateral reading to be required, let us take religious pedagogy as an example. No matter what text-book or text-books may be used, no person should be permitted to receive the Advanced Standard Course diploma who has not read the selected best chapters in such books as the following:

Genetic Psychology	Kirkpatrick
How to Study and Teaching How to Study	McMurry
Psychological Principles in Education, Part 3	Horne
The Spiritual Life	Coe
Principles and Ideals for the Sunday School	Burton and Mathews

The Pedagogical Bible School..... Haslett
The Point of Contact in Teaching.. DuBois
How We Think..... Dewey

and others of equal prominence and value.

Credits in Bible Study

As in the First Standard Course, the satisfactory completion of the Bible study work for the second and third year Senior courses of the graded lesson system should entitle the pupil to credits as follows:

For the Second Year Senior (Old Testament)...	15 Hours
For the Third Year Senior (New Testament)...	15 Hours
Total.....	30 Hours

For Bible study work done in college or preparatory school credit should be allowed on the basis of hour for hour, provided that not more than half the allowed credits shall be for Old Testament study and not more than half for New Testament study.

Credits in Minor Subjects

Credits should also be allowed for all missionary, church history, and social service subjects pursued in the regular graded Sunday-school courses, on a general basis of five hours' credit for ten hours work, provided that no credit of less than ten hours shall be allowed in any one subject. For the completion of the first year course on The World a Field for Christian Service a credit of fifteen hours should be allowed on the second minor, if taken either in missionary history or social service. In like manner appropriate credit should be allowed in church history for the completion of the fourth year Intermediate course on Studies in Christian Living. For work done in college or normal

school in psychology or pedagogy, allow credits hour for hour, provided that a minimum of thirty hours of the required sixty lesson periods in the first minor subject shall be specifically in the field of religious and not general pedagogy. For college work done in any second minor subject credit should be allowed hour for hour.

Standard Courses Worth While

If the general suggestions which have been made in the foregoing pages are adopted, the resulting courses in teacher training will comport with the dignity and importance of Sunday-school work at its best. They will challenge the attention, interest, and effort of our best and strongest young people. Such courses in teacher training will command the respect of the thoughtful adult constituency of the church and community. They will be standard teacher-training courses worthy of the name and in every sense worth while.

XXII

THE SCHOOL OF TO-MORROW

Yesterday, To-day, and To-morrow

YESTERDAY to-day was to-morrow, and to-morrow to-day will be yesterday. Institutions, like individuals, are the product of growth and development. There is a great difference between a boy at five and the same boy at fifteen and again at fifty. Yet all that the man is to be in the prime of his mature development, all that he is to possess of force, judgment, social responsiveness, and efficiency, is already present potentially in the lad and, to the experienced observer of human kind, already discernible in the youth.

In Church and Sunday School

There is a vast difference between the simple Christian fellowship of apostolic times and the highly organized Church of to-day; and there will be an even greater difference between the Church of the future and that of the present. Yet in the Church of the present that of the past and that of the future meet. So it is with every department of the Church to which the continual process of differentiation and specialization in its forms of work and service has given rise. So it is in the Sunday school.

The School of To-morrow

In forecasting the character of the Sunday school of to-morrow, on a basis of what in the preceding chapters we have discovered to be the general trend among progressive "up-to-date" schools of to-day, several distinguishing features of the coming Sunday school suggest themselves.

A School in Fact

The school of to-morrow will be a school in fact as well as in name. The emphasis and method in its work will be educational. The motive and aim will continue to be religious; but with increasing knowledge of child life, and of the laws of physical and mental development, that aim will become more specific and the method of its attainment more scientific, and hence more trustworthy.

Efficient

This means greater efficiency and larger returns on the amount of time, effort, and money invested in the school. And with increased efficiency in the Sunday school there will come a better and a fuller appreciation of the great importance of its work to the church and to the community, and a disposition to accord to the Sunday school its rightful place of supreme importance among the agencies by means of which the Church undertakes to win men to the kingdom of heaven and to enlist them in unselfish Christian service for their fellow men.

Recognition

Graded Curriculum

Being a school in fact, the Sunday school of to-morrow will be dominated by the educational ideal, and this ideal, because it is itself constantly advancing and expanding, will be higher even than that ideal which is responsible for all that is best and most fraught with promise in the school of to-day. There will be a graded curriculum and one which provides proper care and nurture for the unfolding religious life at each successive stage of its development. This curriculum will be the product, not of chance or guess work, but of experience based on sound pedagogical principles. It will be better than the best available to-day,

because itself the outgrowth of a long series of successive improvements resulting from intelligent experimentation on the part of many progressive schools.

Properly Housed

The Sunday school of to-morrow will be properly housed and equipped. Specialized work demands a special workshop. It is easier to preach to adults crowded between the seats and desks of a country schoolhouse than to teach properly in a church auditorium. It is safe to say that the Sunday-school architecture of to-morrow will be as far in advance of that of to-day as the best and most serviceable Sunday-school building of the present is in advance of the one-room church building of a generation ago in its adaptability for Sunday-school purposes.

Among the working principles which will govern the construction of the Sunday-school building of the immediate future will be included the following:

Construction Principles

1. It will be a school building and not simply an auditorium or room for general assembly. The school and its needs will be the starting point in planning the building.

2. Each grade and department will be comfortably housed in a separate room or group of rooms.

3. The separate classroom will be the unit. Its necessary space dimensions, height of ceiling, size and placing of windows, etc., together with the number of rooms needed, will determine the plan of the building as a whole.

4. A general assembly hall, while desirable, will not be considered an essential. Upon rare

occasions when it may be desirable to have the entire school assemble together, the church auditorium will take the place of the special Sunday-school auditorium for all churches of moderate means. Pedagogically it would be considered better to separate at least the Beginners, Primary, and Junior Departments from the main school and from each other during the entire session, adapting the opening and closing exercises in each department to its especial needs.

5. The number of separate classrooms needed will depend upon the enrollment of the several departments. A separate room for each of the following departments would seem to be the minimum: Beginners, Primary, Junior, Intermediate, Senior, Advanced or Adult. Where the department enrollments are large, with all grades of the department represented, a separate room for each grade group above the Beginners would be ideal.

Furniture and Equipment

In the matter of furniture and equipment the schoolroom and its needs rather than the auditorium or general assembly hall will be kept in mind. For the Beginners Department there will be kindergarten chairs and tables, with other furniture permitting of the arrangement of large and small pictures and objects within easy reach of the pupils. For the Primary and Junior Departments suitable tables and materials for modeling in sand, paper cutting, the mounting of pictures, drawing, etc., will be provided. In the higher grades of the Intermediate and Senior Department tables or desks such as are used in public-school work, blackboards, maps, charts,

and alcoves for reference and supplemental books will be provided.

Trained Teachers

In the coming Sunday-school classroom the work done will be directed and presided over by trained teachers. The standard of teacher-training in the future will be in keeping with the character of the work expected of the school as a whole. Here as in every other department of the Sunday school the introduction of the graded curriculum will bring with it a quick and radical change for the better. Indeed, a course of study constructed on right pedagogical principles can yield its best results only in the hands of teachers who understand those principles and the methods by which in each grade the aims of the course of study can be best achieved and who understand also the pupils to whose spiritual and religious needs the work of each grade is intended especially to minister.

Valued at Full Worth

Considered from the standpoint of the work of the church in its entirety, the Sunday school of to-morrow will be valued at its full worth. This has not been the case with the Sunday school of the past, which has been called upon not only to bear the burden of its own support, but to bear the burden also for the major part of the support of many other church enterprises. The work of the Bible school itself must come to be recognized as of first importance, and the school must not be regarded as in any sense a convenient adjunct institution for the raising of funds for all sorts of benevolent enterprises. Not that the Sunday school of the future will not be interested in its own expenditures or in church benevo-

lences, but rather that the school itself will first of all be considered in the annual budget of the church, and its financial needs provided for in the same way as the pastor's salary or any other item in the annual list of church expenditures. There will be instruction in the Sunday school in systematic giving, and an intelligent interest in every benevolent enterprise of the local and general church will be inculcated; but the giving expected of the pupils will not be as now in haphazard response to emotional appeals recurring with methodical regularity, nor yet in response to an unwholesome spirit of rivalry in the matter of giving by classes.

Right of Way

Because valued at its full worth the Sunday school of the future will be given right of way as the educational arm of the church. It is rapidly coming to be recognized that the work of the church in the community is one of preservation and nurture more largely even than it is a work of rescue. With the gathering in of the children of the community into the Sunday school and the introduction of wise and systematic methods of instruction, based upon a proper understanding of child life and its needs, it may reasonably be expected that the work of the school will yield infinitely larger returns in the proper religious training of all or a majority of the children of the community than has heretofore been considered possible.

The Pastor's Opportunity

In the Sunday school of to-morrow the pastor will recognize his supreme opportunity. He will become a teacher as well as a preacher. His will be in many instances the work of a teacher of

teachers for his school. But for this new and larger educational work which will devolve upon him the pastor will himself need special preparation. The higher institutions of learning, supported and controlled by the Church, and especially the theological seminaries, will take cognizance of this need and provide in their curricula of instruction the necessary courses in pedagogy, psychology, and child study.

A Progressive Institution

The Sunday school of to-morrow, finally, will be a progressive institution. Its face will be turned toward the ever-expanding future. For it the past will have lessons of value, but no fetters. The ever-changing present will be indicative of the momentum and the trend of progress. Success will be measured by power of initiative and of self-direction, balanced by a proper appreciation of and adherence to working principles already established. The evidences of growth and progress, together with larger spiritual and social returns, will make both the field and the mission of the Sunday school seem more worth while to men and women of superior ability. The challenge of the harvest with its multiplied opportunities for usefulness will enlist the services of many now indifferent to the need and value of religious instruction.

Our Place

It may not be given to many to choose whether in the great army of Sunday-school workers of to-morrow they shall occupy a position in the van or in the rear. But, whatever his place may be, every earnest worker may accept it as probable that he has been providentially placed where he is. And wherever he may be, and however

difficult may be his particular field of labor, there is a word of encouragement for everyone. It is possible for every one to keep to the front in his thinking and reading. It is possible to ever more thoroughly equip himself for the particular service he is called upon to render. Then if it be not the privilege of every one to be a standard-bearer, and to march in the van, there will be no small degree of satisfaction in feeling that one is at least rendering intelligent as well as valuable and necessary service in bringing up the rear.

APPENDICES

APPENDIX A

SUMMARY BY CHAPTERS, WITH QUESTIONS FOR REVIEW

This appendix is added for the convenience of individuals and classes desiring to use this Manual as a text-book for study. It is especially adapted for Teacher-Training classes.

PART ONE

The Graded Sunday School in Principle

Chapter I. The Educational Emphasis in the Work of the Sunday School

Summary

Among the Hebrews and during the early Christian centuries all education was dominated by the religious motive and aim. The broadening of the scope and aim of education in modern times has resulted largely from the rapid industrial development and material prosperity, and the consequent demand for a larger recognition of science, art, and literature in public education.

The Sunday school in its origin and early history, both in England and America, was a charitable institution designed for the secular instruction of the poor and neglected classes. In America it has since gradually become the recognized institution for specialized elementary instruction in religion and morals.

The present-day educational emphasis in Sunday-school work is a revival rather than an innovation, and does not necessarily conflict with the deeper religious purpose in Sunday-school work.

Questions

Who were the teachers and educational leaders in Israel? From what centers did the educational and cultural influences of the Hebrew nation radiate? How were church and school related in the Middle

Ages? What change took place in this relationship in post-Reformation times? What has been the tendency in modern times? What are some of the limitations and disadvantages under which the Sunday-school of to-day labors? How may these be overcome?

Chapter II. The Teacher: Place and Essential Qualifications

Summary

The determining factors in religious as in secular education are the pupil, the teacher, and the course of study or curriculum. The problem of the teacher relates itself to both the pupil and the curriculum, to the learner and to the subject-matter of instruction.

The essential qualifications of a teacher include first of all a thorough mastery of his subject and an adequate knowledge and understanding of his pupils. Such knowledge gives to the teacher self-confidence and a right sense of perspective in his work. In the pupil it stimulates interest and enthusiasm and respect for the teacher.

Questions

In what sense must the teacher regard truth? State briefly the problem of the teacher. What do you understand by the process of learning? Indicate the scope of the Sunday-school teacher's essential knowledge touching the Bible. Indicate some of the things outside of Bible knowledge with which he must be familiar. In what way does a graded course of study make possible a better knowledge of the subject on the part of the teacher? In what sense must the teacher know his pupils?

Chapter III. The Pupil: Complex Nature of Consciousness

Summary

The means by which the religious consciousness and life unfold are those of feeling, knowing, and willing. Of these three elements that of feeling is fundamental. In religious education the cultivation of the emotional life is of the utmost importance. The desirable religious emotions include those of reverence, adoration, aspiration, and love.

The intellectual factor in religious education is important both in the culture of the higher religious emotions and in the training of the will. It is a safeguard against superstition and sentimental emotionalism.

The power of free choice and the extent to which it determines action are sometimes overestimated. Religious education in order to bring about the right choices upon a rational plane in later life must in the earlier years wisely stimulate and direct correct instinctive tendencies, inculcate high ideals, and aid in the formation of right habits.

Questions

Why is the position of the pupil central in the problem of education? Upon what does perfect development in the child depend? Why is the element of feeling fundamental in the religious life? How is the element of feeling related to that of knowing, and how to that of willing? What constitutes the knowledge content of religion? How are the ideals of beauty, truth, and holiness related in the religious life?

Chapter IV. The School: Scheme of Organization and Grading

Summary

Thorough grading in the Sunday school implies the use of graded lesson material, measurable progress, annual promotions, and the organization of the school into grades, departments, and divisions.

The three general divisions, with their respective departmental subdivisions, are as follows: (1) Elementary Division (ages 1 to 12), Cradle Roll, Beginners, Primary, and Junior departments; (2) Secondary Division (ages 13 to 20), Intermediate, Senior, and Teacher-Training or Normal departments; (3) Advanced Division (adults), graduate courses and organized adult classes. This scheme of organization will be flexible, although deficient pupils should, as a rule, be cared for in special classes and not be permitted to interfere with the system of grading.

Questions

What two things are to be considered in a graded curriculum? Show that the scheme of grading proposed in this chapter is in harmony with public school

usage. How many departments, grades, teachers, and rooms are required for the Elementary Division? Where in the scheme of grading do the organized Bible classes belong? The teacher-training classes?

Chapter V. The Curriculum or Subject-Matter of Instruction

Summary

In selecting the subject materials of Sunday-school instruction consideration must be given to the emotional life, the intellect, and the will.

In the cultivation of the emotional side of the religious life the general atmosphere, appointments, order, program, and conduct of the school, as well as the music and worship forms, are important. Hero-portraiture, the cultivation of the religious emotions, and the inculcation of high personal ideals have each a rightful place in the curriculum.

But knowledge also is essential to virtue. The course of study itself, while Biblio-centric, will take cognizance of all truth. Hence extra-biblical material also will be used in the lesson courses.

The final problem in religious education is how to secure the desired response of the will in right action. This must be largely the result of proper training and of habituation in the earlier periods of religious development. The attainment of religious maturity and the establishment of high standards of life and conduct constitute the aim and goal of religious instruction.

Questions

State in different ways the threefold demand made upon religious instruction as pointed out in the first paragraph. Describe "the schoolroom beautiful." Why is knowledge essential to virtue? What extra-biblical materials will the Sunday-school curriculum naturally include? How do moral standards develop?

Chapter VI. The Course of Study: Three Viewpoints

Summary

There are three principal viewpoints from which to study the problem of a course of study for the Sunday school. These are (1) The Historical, involving an

inquiry into what materials of instruction have been and are being used by the Christian Church, from which inquiry it would appear that the Bible has never been the sole text-book of religious instruction in Christian schools.

(2) The Pedagogical, tracing the progress and development of modern Pedagogy, from the time of the Renaissance down, within the Christian Church, and applying the results of such progress and development to our Sunday-school problem.

(3) The Religious, revealing the fact that variety in teaching material is practically an essential, and that larger results are to be achieved in the symmetrical development of Christian character and the extension of the principles of the Kingdom by employing the material and tools best adapted to the present need and task.

Questions

From what three viewpoints may the making of a course of study for the Sunday school be considered? What facts regarding materials of instruction does a historical inquiry reveal? What were the chief text-books of instruction during the early Church and Reformation periods? What relation has modern pedagogy to the field of religious education? What is the meaning of modern pedagogy as applied to our Sunday-school problem? Show that variety in teaching material is practical and essential.

PART TWO

The Graded Sunday School in its Historical Development

Chapter VII. Early Beginnings in the International Field

Summary

The influence of public-school example is discernible in the early development of systematic instruction in the Sunday school. Sunday-school institutes and conventions were modeled after similar gatherings in the field of public education. The convention idea rather than that of the institute has predominated in Sunday-school work.

The International Uniform Lesson System, adopted in 1872, was preceded by several other less generally accepted though equally good systems. The adoption

of the uniform system was brought about with great difficulty and largely through the untiring efforts of a few earnest advocates of uniformity, notably Mr. F. B. Jacobs and Dr. J. H. Vincent.

Questions

When and where was the first normal class for the training of Sunday-school teachers organized? The first Sunday-school teachers' institute held? The first national Sunday-school convention? The last international convention? Where was the first Sunday-school journal published? By whom was it edited? When was the International Lesson System adopted? Mention two systems that preceded this.

Chapter VIII. The International Uniform Lessons

Summary

The International Uniform Lesson System has been of service in (1) its unifying influence upon the work of the Sunday school, (2) making possible concentration of effort and the production of a high grade of Sunday-school literature at a low cost, (3) inculcating the spirit of coöperation and enthusiasm.

The inherent defect of the system is that the principle of uniformity upon which it rests is contrary to every recognized principle of child study and religious pedagogy. It wholly ignores the changing needs of developing child life.

With the transfer of emphasis to the educational aim and work of the Sunday school a change from uniform to graded lessons became imperative.

Questions

How is the International Lesson Committee constituted? What is the work of this Committee? Of what value has the machinery of the International Sunday School Association been in the development of Sunday-school work and lesson courses? Criticise the Uniform Lesson System and illustrate by an example taken from this series of lessons.

Chapter IX. Steps Toward the Graded System

Summary

The need of graded lesson material was first keenly felt in the Beginners and Primary departments of the

school. A two-year Beginners course of lessons was outlined by the Denver Convention in 1902.

Since 1902 the progress toward thoroughly graded courses, though gradual, has been rapidly cumulative. A completely graded course of study for the Sunday school was authorized by the Louisville Convention in 1908.

Important events prior to the Louisville Convention bearing upon the ultimate outcome were the Toronto Convention (1905), London Conference (1907), and the Boston Conference (1908). Among the forces contributing to the forward movement are to be noted denominational initiative, the Religious Education Association, and the Sunday School Editorial Association.

Questions

What part did the National Primary Teachers' Union play in the movement toward graded instruction in the Sunday school? What was the Boston Conference? What action did it take? What influence did the following factors exert toward the adoption of graded courses. (1) Independent experimentation of individual schools? (2) Bible Study Union or Blakeslee courses? (3) Denominational initiative? Explain the aims and methods of work of the Religious Education Association. Of the Sunday School Council of Evangelical Denominations.

PART THREE

The Sunday School in Practice

Chapter X. Three University Schools

Summary

The Sunday-school movement in America is indebted for much of its progress along educational lines to the criticism and suggestion emanating from certain university centers, which have furnished special educational facilities and favorable conditions for experimentation in the use of graded courses of instruction for the Sunday school.

The two outstanding educational principles upon which the work of these experimental or "model" Sunday schools is based are (1) the principle of self-expression, demanding for its realization the manual method of instruction; and (2) the principle of grading applied to the material of instruction in a scientifically graded curriculum.

Questions

What three university Sunday schools are described in this chapter? Indicate the points in which all are alike. In what sense may these schools be termed "model" Sunday schools? In what respects are they not models? Do the same educational principles hold good in secular and in religious education?

Chapter XI. Other Typical Schools

Summary

The ideal of a thoroughly graded course of study for the Sunday school is within the reach of every average school. The lack of suitable classroom facilities, perfect equipment, or an expert teaching force does not constitute an insurmountable barrier to the introduction of graded curricula or manual methods.

Graded religious instruction in the Sunday school is no longer an experiment, since graded courses and text-books have found wide acceptance.

Questions

In what respects does each of the schools described in this chapter differ from those mentioned in chapter x? What advantage and what disadvantages are there in dividing the school into two sessions? Why are manual methods essential in graded Sunday-school work? Could manual methods be used to equal advantage in connection with a uniform lesson?

Chapter XII. Denominational and Independent Courses and Text-Books

Summary

Various denominations as well as individuals have long interested themselves in graded courses of instruction for the Sunday school. Prominent among these courses have been those of the Protestant Episcopal Church and courses for use in Jewish and Unitarian schools, none of which have been closely affiliated with the International Sunday School Association or the International Lesson System.

Independent courses and text-books have also been prepared by individuals and societies. Among these the Bible Study Union courses (new series) and the University of Chicago texts are the most noteworthy. An

Outline for a Bible School Curriculum, by Professor George William Pease, also deserves mention.

Questions

How has the Joint Sunday School Commission of the Protestant Episcopal Church aided the development ot better courses of instruction for the Sunday school? According to the statement of principles prepared by this Joint Commission, what should be the aim and what the teaching material for each department of the graded Sunday school? How does the Bible Study Union course (new series) differ either in aim or material for each department from the Joint Commission outline? What are the aims of the course of study prepared for Jewish religious schools? Name some of the subjects covered in the Unitarian Sunday School Courses. Compare and contrast the outline for Jewish Religious Schools with that of Professor Pease.

Chapter XIII. The International Graded Course

Summary

The International Graded Course of Study for the Sunday school is the rich fruitage of years of increasingly successful experimentation upon the part of individual schools and denominations. It incorporates in itself the best features of the courses already described.

The entire course is arranged in units of one year, and may therefore be used with any departmental system of organization, although the grouping of the work into departments as indicated is in harmony with the generally accepted usage in American Sunday schools. The several grade courses are planned to begin in October and end in June, although work for the entire year is provided in each case.

The course aims to meet the spiritual needs of the pupil at each stage of his development. The knowledge already in the possession of the pupil from his public-school work as well as the average natural ability of pupils at every given age has been considered in the selection of the subject-material for the several departmental courses.

Questions

Give the specific aim of the Beginners, Primary, Junior, and Intermediate sections of the International Graded Courses. How is the subject-matter for Beginners and Primary work treated? How was the Junior

course constructed? What extra-biblical material is used in the Junior course? In the Intermediate course? What is the value of the studies in the first year Senior?

Chapter XIV. Grading the Local School

Summary

There are two methods of grading the local Sunday school: (1) the simultaneous, or abrupt method, and (2) the gradual method. The simultaneous method aims to inaugurate a completely graded course of study for the whole school at one time, and requires most thorough preparation in advance. The gradual method begins at the bottom of the school or of a department, and introduces graded courses one year's work at a time, or as rapidly as classes are prepared to do the work. For most schools the gradual method of grading will be the better, though the work of grading may be begun and carried forward simultaneously in several departments.

Questions

What are the preliminary steps necessary to the actual grading of a Sunday school? On whom does the responsibility for thoroughly grading the school rest? What are the relative advantages of each of the two methods of grading described? Are these advantages the same for all departments of the school?

Chapter XV. Supervising the Graded School

Summary

Denominational or church control and supervision of the Sunday school makes for strength, permanency, and educational efficiency. This supervision may be exercised by the church through the school or educational committee and the regularly appointed supervisory officers of the school.

The Sunday-school superintendent should be a supervisor of instruction as well as an executive director of the school. Given the essential educational as well as executive qualifications, the supervising superintendent should be given large authority, be made responsible to the church through its educational committee, and be paid for his services.

There should be a supervising superintendent for each

division and a supervising teacher or superintendent for each department.

Questions

How may congregational interest in the Sunday school be secured? How should the Sunday School Board be related to the educational or school committee? What in detail will be the duties of the supervising superintendent? Of a supervising teacher within a department? In what does the supervision of the work of teachers consist? What is a lesson plan, and what is its value? What latitude should be given to teachers in their work? What need can there be of revising a good course of study?

Chapter XVI. Supervising the Graded School (Continued)

Summary

Tests and examinations rightly conducted have a place in the Sunday school. They are of value primarily to the pupil; should constitute a review of the main points of the work covered; should ordinarily be prepared and conducted by the teacher and not be too frequent.

Promotions in the Sunday school should be made on the twofold basis of merit and religious maturity. Final authority in the matter of promotion should rest with the general superintendent or educational supervisor of the school.

There should be a proper gradation of recognition forms, including certificates and diplomas, which should not be given too frequently. School, departmental, and grade records and reports should be made out according to a well-defined system, responsibility for which should rest with the supervising officer or officers of the school.

Questions

In what specific ways may examinations and tests prove helpful to the pupil? To the teacher? Indicate a satisfactory gradation of recognition forms for the Sunday school. What record of the individual pupil's work should the teacher keep? How often should reports be sent to parents? What should be the nature of such reports?

Chapter XVII. Departmental and Class Organization

Summary

In modern movements, commercial, social, and religious, organization plays large part, and the governing principle of all such coöperative effort is mutual interest and sympathies on the part of those working together. Each department of a graded school should be thoroughly organized. An active, sympathetic department superintendent, understanding grading and the purpose of the courses used; trained and interested teachers; pupils graded according to age and general ability; a separate room for each department, where possible; a carefully graded course of study; a department supervisor where needed; and regular teachers' meetings—these are some of the ideals for the graded school.

In the Elementary Division there will be little occasion for pupil organization, except in the Junior Department, which may be organized as a whole into a simply constituted and carefully supervised league or society, with specific aims and times for meeting. Class and departmental organization play a more important role in the Secondary Division. Since Senior pupils differ distinctly from Intermediates, the organizations within the two departments will also differ materially. If both are admitted to one organization, the older group should be accorded special privileges.

In the Adult Division, and especially in the Organized Adult Bible Class, the advantages of organization are most evident, with well-defined and specific aims. Organic connection with a Sunday school, specified officers and committees, and adult members only, are some of the requirements of the International Standard of Organization.

Questions

What is the governing principle in all organized movements? What are some of the ideals toward which a graded school should work? What type of organization should be encouraged in a Junior Department, and what should be its object and aim? How could an Intermediate Department as a whole be organized? What other organizations have place in the Intermediate Department? What should be the points of difference in Intermediate and Senior organizations? What specific advantages has class organization in the Adult Bible

Class Department? What are the requirements of the International Standard of Organization?

Chapter XVIII. Special Days and Their Observance in the Graded Sunday School

Summary

Four days should be given special attention and celebration in the Sunday-school year:

Rally Day, marking the annual autumnal ingathering and enrollment of pupils following the vacation period, should be celebrated with appropriate special exercises, emphasizing the essential importance and advantage of membership in a school for religious instruction. The date may be varied to suit the convenience of the individual school.

The Christmas celebration should be truly religious in character, inculcating in the pupils the principles of Christian altruism and placing strong emphasis upon the joy of giving.

The Easter service should be likewise reverently religious, with a prevailing note of Christian triumph and gladness, and continued emphasis on the blessedness of service.

The Children's Day program should be made as nearly as possible the children's own, placing stress upon the necessity and importance of religious education and liberal Christian training. In some larger schools this day may be utilized as commencement and promotion day, with appropriate exercises and demonstrations of department and grade work. The observance of Decision Day must not be forced. Such a day may be observed to the best advantage in separate classes or departments. It has little or no place in the Primary grades.

In general, the multiplication of special days in the Sunday school should be avoided, since their observance interferes with the serious work of the school in pursuing a course of religious instruction.

Questions

What twofold purpose should Rally Day serve? What kind of a program should be provided? What feature should be prominent in the Christmas program? What in the Easter program? What should be the object of Children's Day and how should it be observed? Compare the new type of evangelism in the Sunday school

with the old. To which type does the observance of Decision Day simultaneously in all the grades of the school belong? Why should the tendency to multiply special days in the Sunday school be discouraged?

Chapter XIX. The Sunday School Library

Summary

The decline of the Sunday-school library during the past generation is due (1) to the rapid increase of public and public-school libraries and the consequent decreasing need for a library in the Sunday school; (2) the failure of the Sunday-school library to keep pace with changing standards and add new and fresh books to the catalogue; (3) the unpopular method of distributing books. Rightly appreciated and used, however, the Sunday-school library still has large possibilities. It need not necessarily be large, but could well include some of the best books on history, nature stories, biography, fiction, teacher-training, and a wide range of other subjects. The books should be carefully selected for their moral tone, literary quality, and general attractiveness as to binding and illustrations. The library should not be overlooked in considering the annual budget of a Sunday school. Many books may be obtained for such use from the public libraries, but in addition to this the appropriation of a small fund, well managed and augmented by private donations, will make possible an up-to-date and serviceable library for reference and recreation in any school.

Questions

What are the reasons for the decline of the Sunday-school library? How may it still be made serviceable? What tests should be applied to the books to be included in such a library? What particular types of books should be selected? How may the Sunday-school librarian make use of the public library?

Chapter XX. Professional Preparation and Advancement of Teachers

Summary

The adequate training of Sunday-school teachers involves three factors: (1) Knowledge of subject-matter; (2) Knowledge of pedagogical principles and methods; and (3) Actual practice in teaching.

The problem of teacher-training has two aspects:

that of the professional preparation of prospective teachers, and that of the improvement of teachers in service. Prospective teachers will be cared for in the Teacher-Training or Normal Department of the school and in special week-day classes. The means available for the improvement of teachers in service are teachers' meetings, reading and study circles, and various aids to self-improvement.

Questions

What percentage of the present teaching force in American Sunday schools have completed any sort of teacher-training course? What are the International requirements in teacher-training according to the standards adopted by the Philadelphia Conference? What is the greatest present need in this field? What should be the program for a teachers' meeting? What should be the pastor's relation to teacher-training?

Chapter XXI. Standard Courses in Teacher-Training

Summary

Constantly advancing standards in all departments of Sunday-school work have made imperative an advance in the so-called standard courses in teacher-training.

Prerequisite qualifications in the teacher of religion are: (1) A personal religious experience, which, though individualistic and not of stereotyped form, must nevertheless reveal a genuine religious faith and keen spiritual insight; (2) A knowledge of and interest in child life, with an appreciation of the prime importance of childhood as a time for religious training and of the gradually developing religious life of the individual; (3) A good education. Educational emphasis in the Sunday school is no innovation, but rather a return to the emphasis and methods of apostles and reformers of the past; (4) A knowledge of the Bible and of the organized activities of the Church. Requirements of the several Junior and Intermediate grades should be among the prerequisites to be mastered before the prospective teacher attempts the special preparation offered by the First Standard Course.

The First Standard Course represents the minimum of formal training and study required for a prospective teacher in the School of Religious Instruction, and should more than double the present requirements, devoting

the equivalent of 120 lesson periods instead of 50. In the Advanced Standard Course it is presupposed that the student shall have completed the equivalent of the work of the First Standard Course, and in addition the work of the course itself should be made to equal approximately one year's residence work in college or normal school. In both courses recognition should be given for work done in Bible study and religious pedagogy in regular class instruction outside the Sunday school. In both courses also there should be required readings, including classic chapters in works on religious psychology and pedagogy, and text-books on Bible introduction.

Questions

What are the prerequisite qualifications in the equipment of a teacher of religion? What does each embody? What should be the minimum requirements of the First Standard Course? What are the requirements of the Advanced Standard Course? What should be the major and what the minor subjects in the Advanced Course? How should the matter of credits be handled in each course? What type of supplementary reading should be required with each?

Chapter XXII. The School of To-Morrow

Summary

We may forecast the character of the Sunday school of to-morrow from the obvious trend among progressive "up-to-date" schools of to-day.

Judged from this standpoint the school of to-morrow will be (1) a school in fact with a graded curriculum and trained teachers; (2) properly housed and equipped because valued at its full worth; (3) given right of way; (4) an efficient and progressive institution.

It is possible for everyone to more thoroughly equip himself for the particular service he is called upon to render, and to keep to the front in his thinking and reading.

Questions

What are the working principles that should govern the construction of the Sunday-school building? How should a Sunday-school building be furnished and equipped? In what sense does the Sunday school offer to the pastor his greatest field of opportunity? What are the indications of a progressive spirit in Sunday-school work?

APPENDIX B

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